

## CHAPTER IV

### FINDINGS AND DISCUSSION

In this chapter, the researcher describes the syntactic patterns of some selected *ayah* in the English translation of verses of *Al Qur'an* related to skills in language by Sahih International and Abdullah Yusuf Ali using theory of tree diagram proposed by Diane Bornstein (1977) as stated in her book entitled *An Introduction to Transformational Grammar*.

This chapter is divided into two sections: (1) data presentation and findings, and (2) discussion. The detail explanation can be seen as follows:

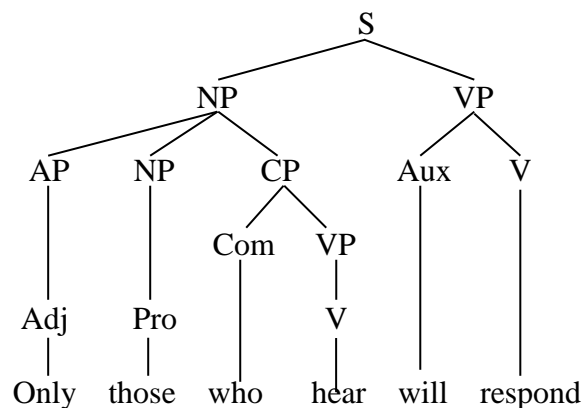
#### A. Findings

##### 1. Syntactic patterns are found on English translation of verses of Al-Qur'an related to skills in language translated by Sahih International and Abdullah Yusuf Ali

###### a. Verses of Al-Qur'an Related to Listening Skill

**Datum 1** [*surah Al An'am* (6) : 36]:

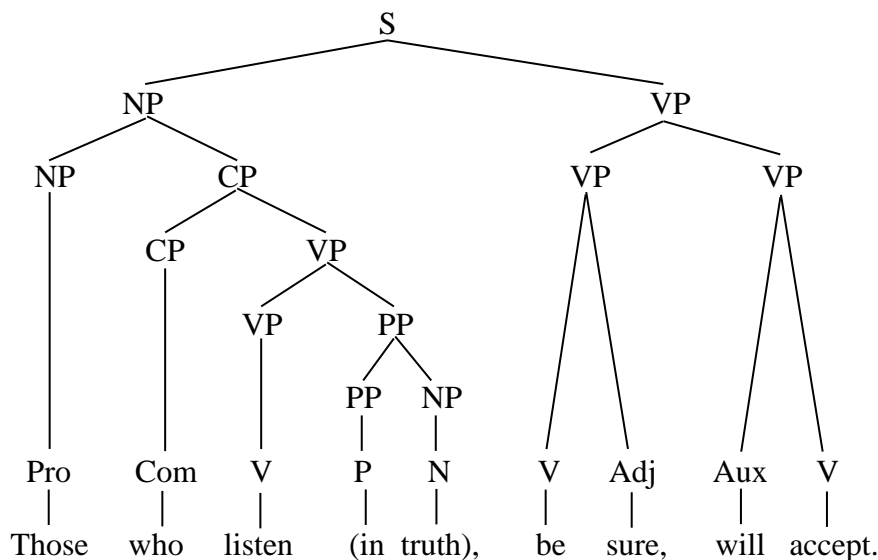
Sahih International translation: *Only those who hear will respond.*



The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is classified as a sentence and it consists of noun phrase and verb phrase. The noun phrase of this sentence consists of adjective “only”, the noun phrase formed by pronoun “those”, complement “who” and verb “hear”, moreover this *ayah* consists of verb phrase formed by auxiliary “will” and verb “respond”.

Abdullah Yusuf Ali’s translation: *Those who listen (in truth), be sure, will accept.*

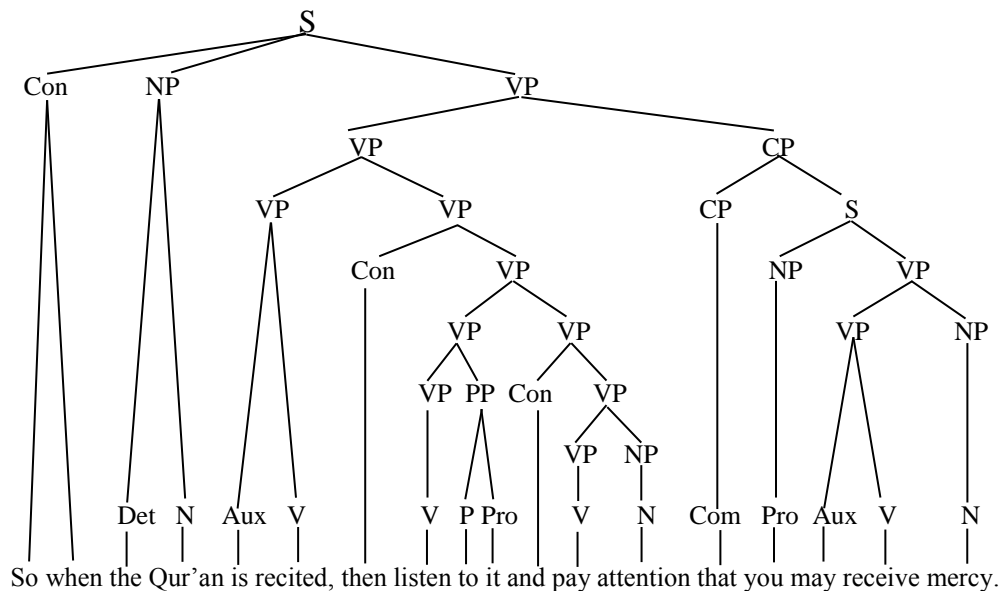


The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is classified as a sentence and it consists of noun phrase and verb phrase. The noun phrase formed by pronoun “those”, complement “who”, verb “listen”, preposition “in” and noun “truth”, moreover this *ayah* consists of verb phrase formed by verb “be”, adjective “sure”, auxiliary “will” and verb “accept”.

**Datum 2 [surah Al A'raaf (7): 204]:**

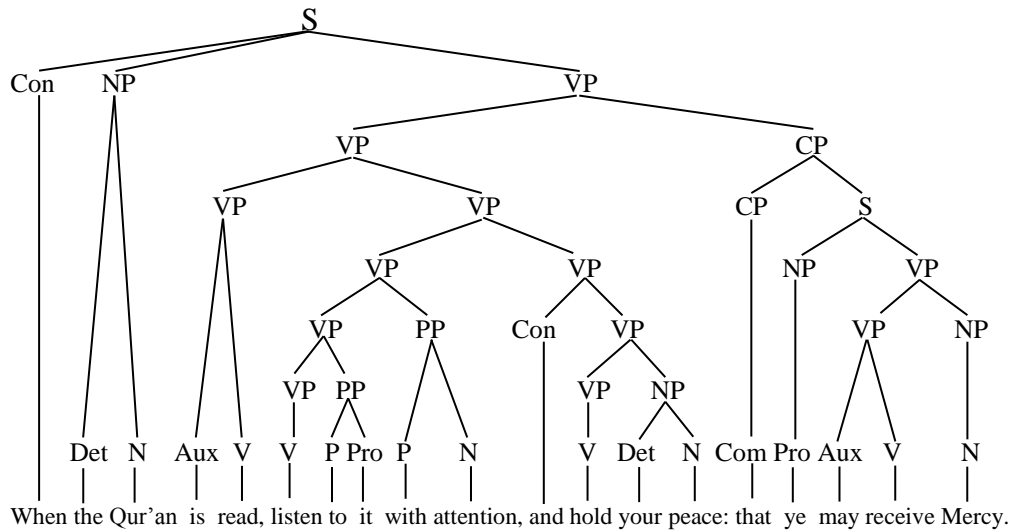
Sahih International translation: *So when the Qur'an is recited, then listen to it and pay attention that you may receive mercy.*



The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is classified as a sentence and it consists of conjunction “so” and “when”, noun phrase and verb phrase. The noun phrase formed by determiner “the” and noun “Qur’an”, followed by verb phrase which is formed by auxiliary “is”, verb “recited”, conjunction “then”, verb “listen”, preposition “to”, pronoun “it”, conjunction “and”, verb “pay”, noun “attention”, complement “that”, pronoun “you”, auxiliary “may”, verb “receive” and noun “mercy”.

Abdullah Yusuf Ali's translation: *When the Qur'an is read, listen to it with attention, and hold your peace: that ye may receive Mercy.*

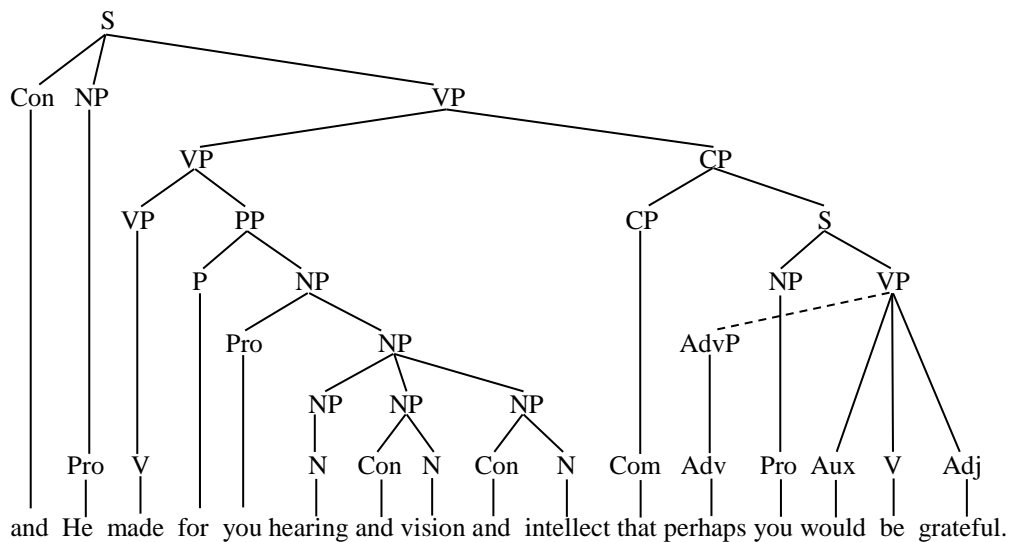


The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is classified as a sentence and it consists of conjunction “When”, noun phrase and verb phrase. The noun phrase formed by determiner “the” and noun “Qur’an”. Moreover, the verb phrase is formed by auxiliary “is”, verb “read”, verb “listen”, preposition “to”, pronoun “it”, preposition “with”, noun “attention, conjunction “and”, verb “hold”, determiner “your”, noun “peace”, complement “that”, pronoun “ye”, auxiliary “may”, verb “receive” and noun “mercy”.

**Datum 3 [surah An-Nahl (16): 78]:**

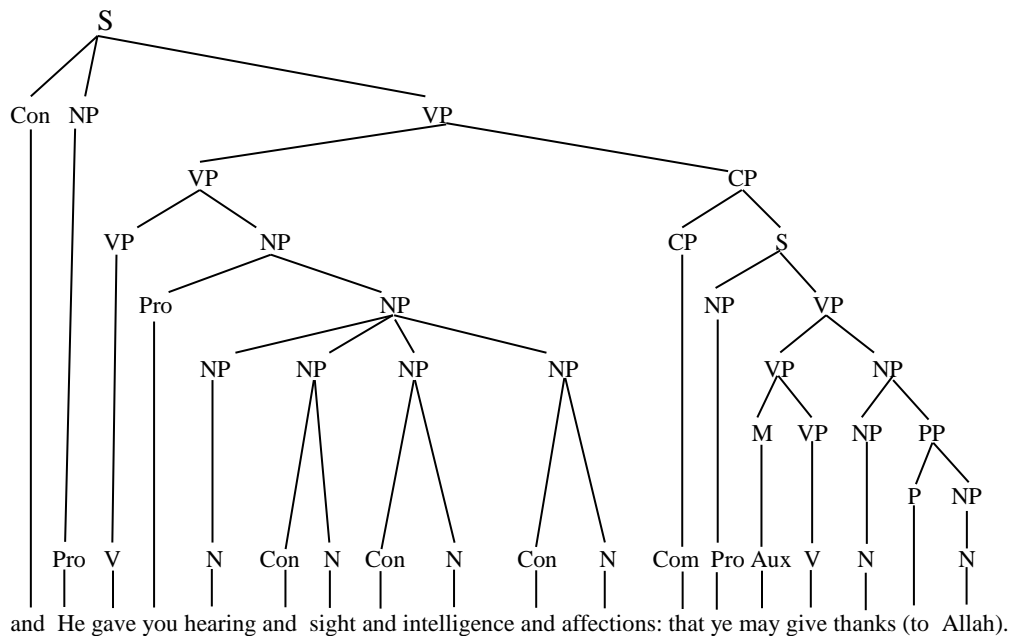
Sahih International translation: *and He made for you hearing and vision and intellect that perhaps you would be grateful.*



The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is classified as a sentence and it consists of a conjunction “and”, noun phrase which is formed by a pronoun “He”, and verb phrase formed by verb “made”, preposition “for”, pronoun “you”, noun “hearing”, conjunction “and”, noun “vision”, conjunction “and”, noun “intellect” and followed by complement phrase consists of complement “that” and a sentence consists of pronoun “you” as noun phrase, and adverb “perhaps”, auxiliary “would”, verb “be” and adjective” as verb phrase.

Abdullah Yusuf Ali's translation: *and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah).*

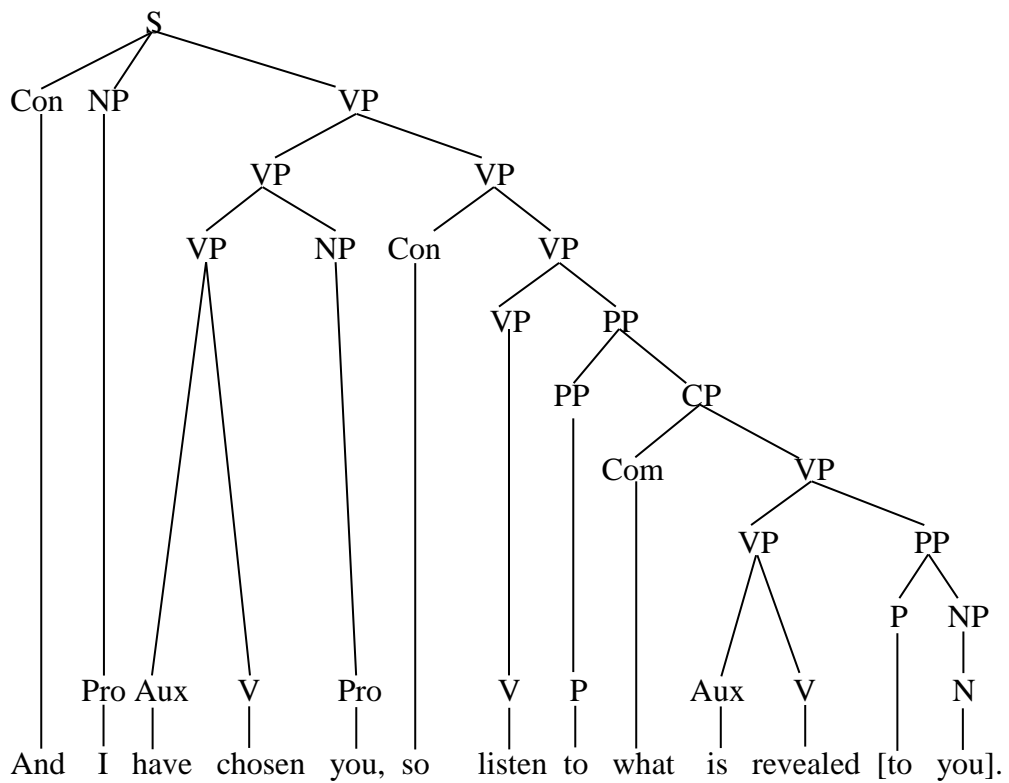


The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is classified as a sentence and it consists of a conjunction “and”, noun phrase which is formed by a pronoun “He”, and verb phrase formed by verb “gave”, pronoun “you”, noun “hearing”, conjunction “and”, noun “sight”, conjunction “and”, noun “intelligence”, conjunction “and”, noun “affections” and followed by complement phrase consists of complement “that” and a sentence consists of pronoun “ye” as noun phrase and auxiliary “may”, verb “give”, noun “thanks”, preposition “to” and noun “Allah” as verb phrase.

**Datum 4 [surah Thaaha (20): 13]:**

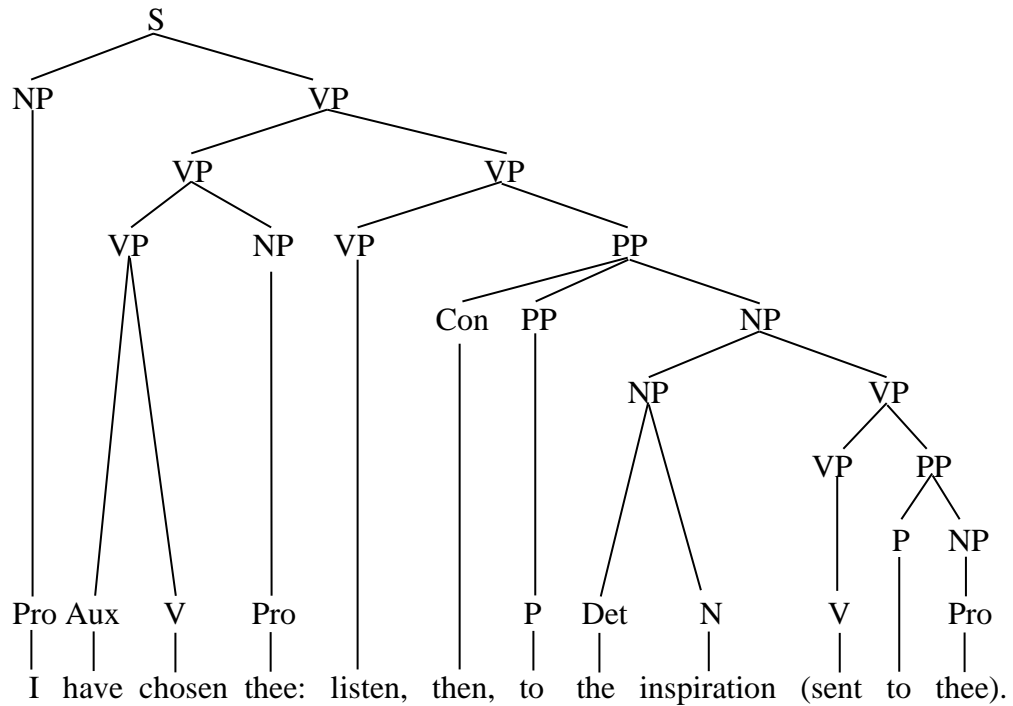
Sahih International translation: *And I have chosen you, so listen to what is revealed [to you].*



The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is classified as a sentence and it consists of a conjunction "And", noun phrase which is formed by a pronoun "I", and verb phrase formed by auxiliary "have", verb "chosen", pronoun "you", conjunction "so", verb "listen", preposition "to", complement "what", auxiliary "is", verb "revealed", preposition "to", and noun "you".

Abdullah Yusuf Ali's translation: *I have chosen thee: listen, then, to the inspiration (sent to thee).*



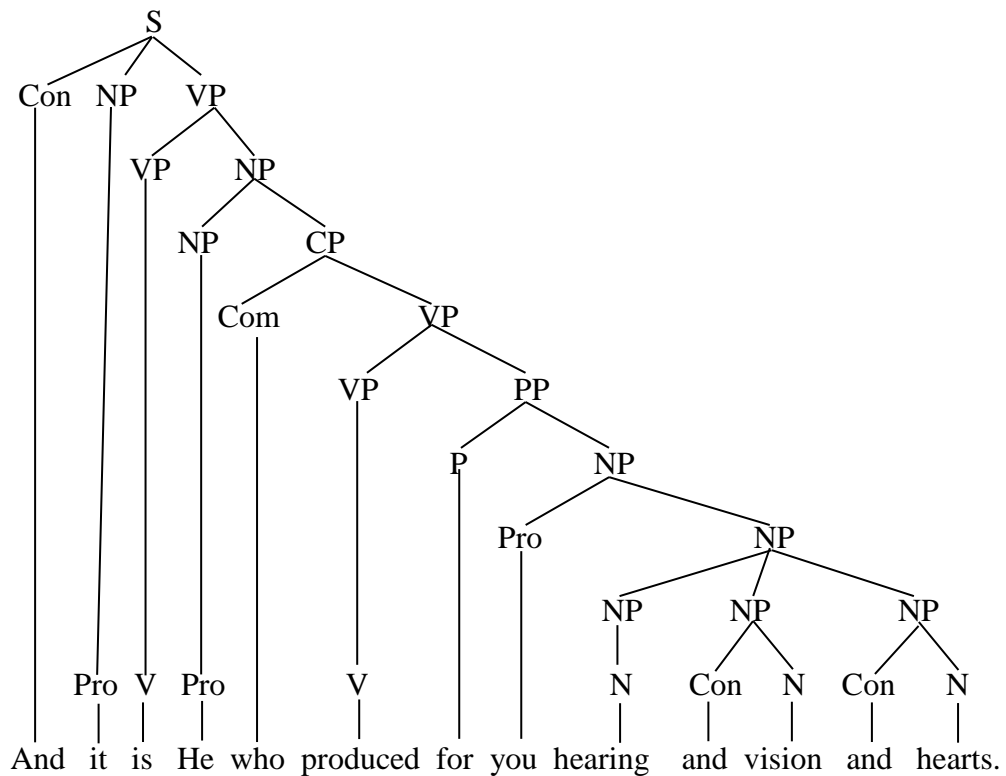
The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is classified as a sentence and it consists of noun phrase which is formed by a pronoun "I", and verb phrase formed by auxiliary "have", verb "chosen", pronoun "thee", verb "listen", conjunction "then", preposition "to", determiner "the", noun "inspiration", verb "sent", preposition "to", and pronoun "thee".



**Datum 5 [surah Al-Mu'minuun (23): 78]:**

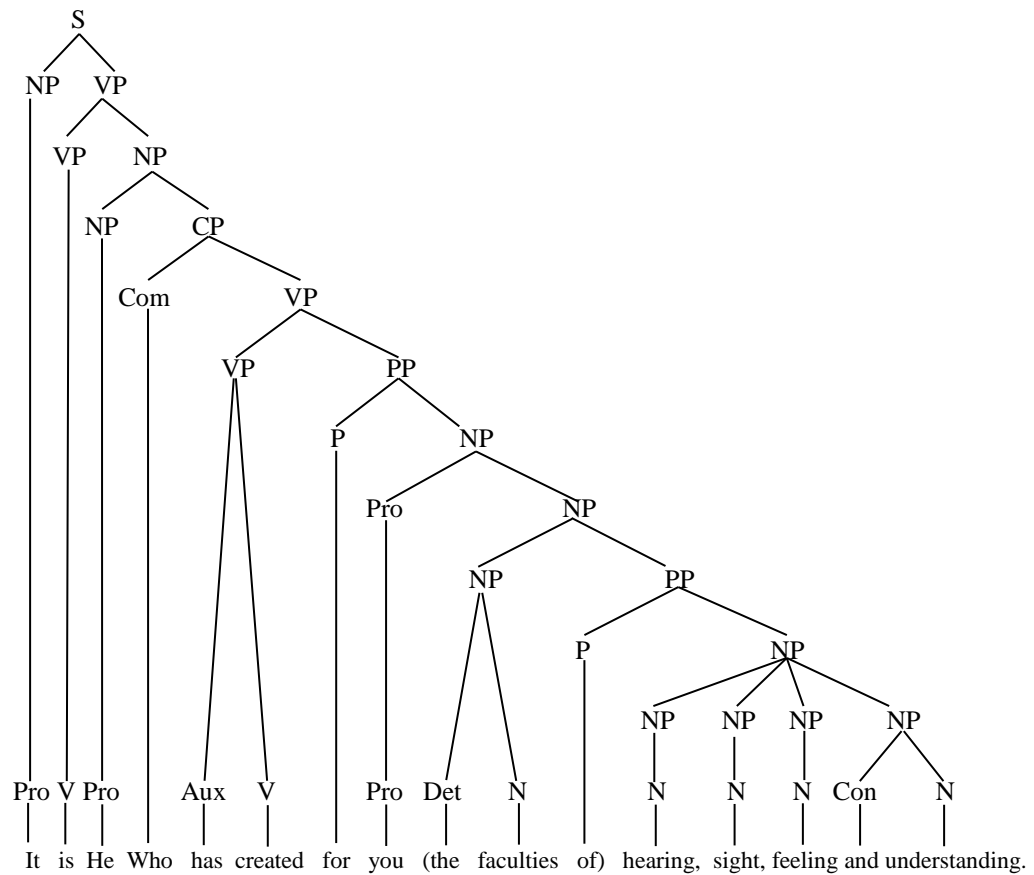
Sahih International translation: *And it is He who produced for you hearing and vision and hearts.*



The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is classified as a sentence and it consists of a conjunction “And”, noun phrase which is formed by a pronoun “it”, and verb phrase formed by verb “is”, pronoun “He”, complement “who”, verb “produced”, preposition “for”, pronoun “you”, noun “hearing”, conjunction “and”, noun “vision”, conjunction “and”, and noun “hearts”.

Abdullah Yusuf Ali's translation: *It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding.*

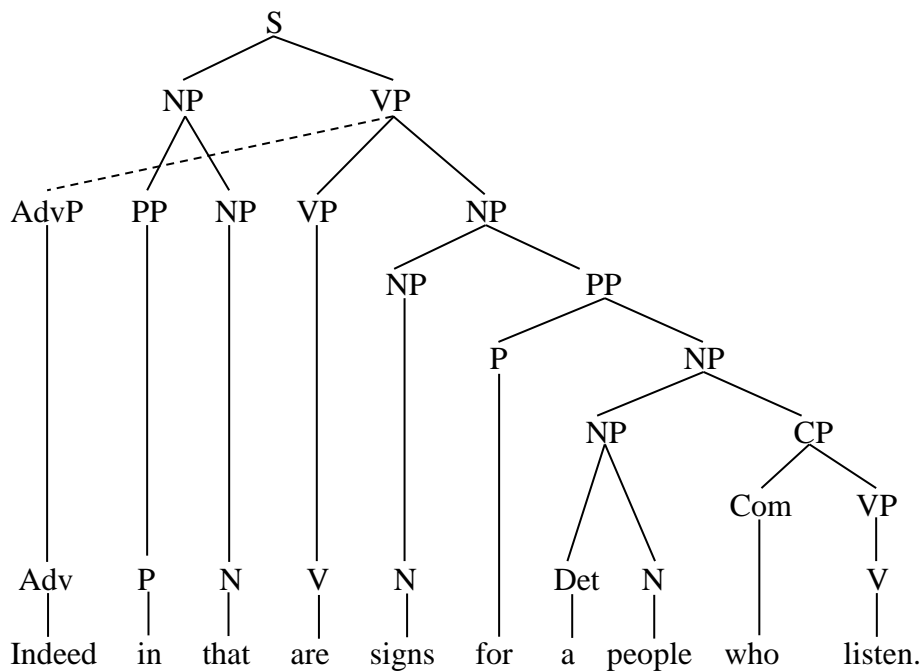


The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is classified as a sentence and it consists of noun phrase which is formed by a pronoun "It", and verb phrase formed by verb "is", pronoun "He", complement "Who", auxiliary "has", verb "created", preposition "for", pronoun "you", determiner "the", noun "faculties", noun "hearing", noun "sight", noun "feeling", conjunction "and", and noun "understanding".

**Datum 6 [surah Ar-Ruum (30): 23]**

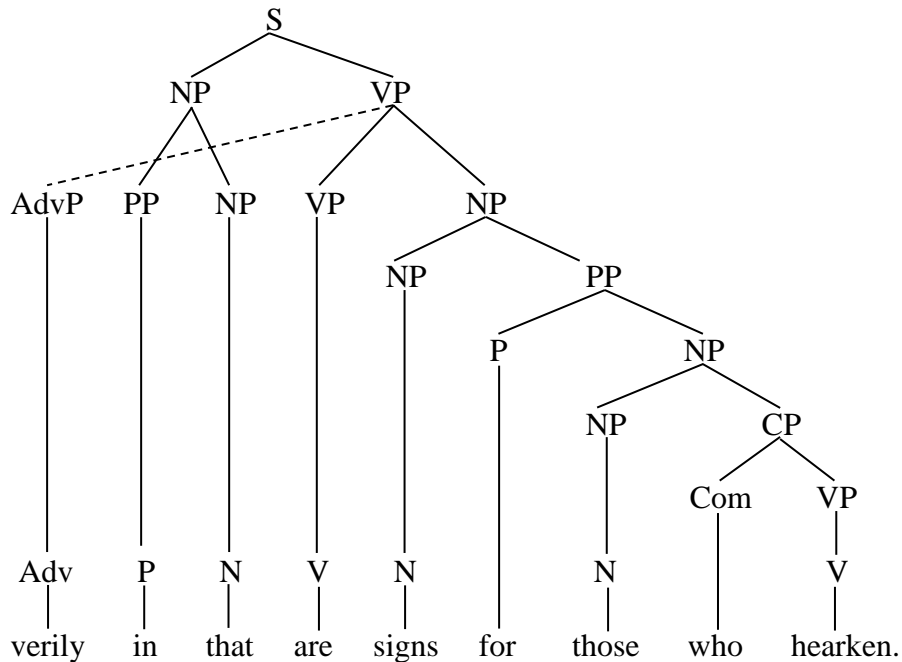
Sahih International translation: *Indeed in that are signs for a people who listen.*



The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is classified as a sentence and it consists of noun phrase and verb phrase. The noun phrase formed by preposition “in”, noun “that”, and followed by verb phrase formed by adverb “Indeed” verb “are”, noun “signs”, preposition “for”, determiner “a”, noun “people”, complement “who” and verb “listen”.

Abdullah Yusuf Ali's translation: *verily in that are signs for those who hearken.*

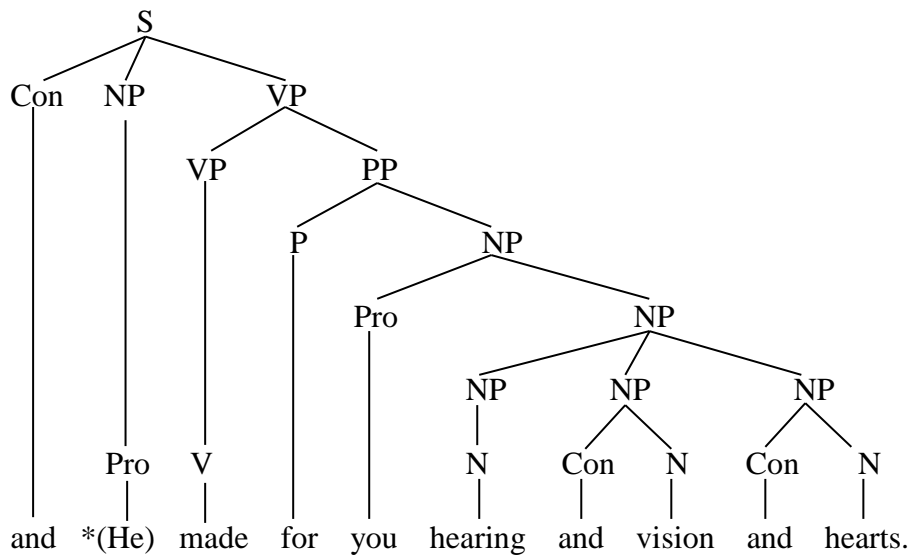


The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is classified as a sentence and it consists of noun phrase and verb phrase. The noun phrase formed by preposition “in”, noun “that”, and followed by verb phrase formed by adverb “verily”, verb “are”, noun “signs”, preposition “for”, noun “those”, complement “who” and verb “hearken”.

**Datum 7 [surah As-Sajadah (32): 9]:**

Sahih International translation: *and made for you hearing and vision and hearts.*

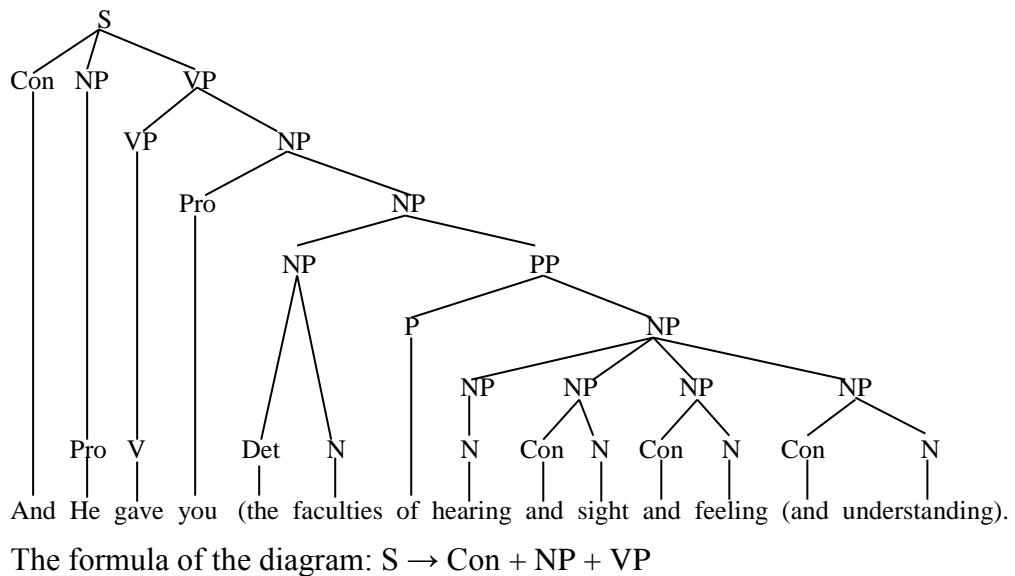


The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is as a verb phrase if it is seen with the translation. But it is a sentence if it is seen by using the meaning of the verse. It consists of conjunction “and” and followed by noun phrase (pronoun) “He” and verb phrase. The verb phrase consists of verb “made” and prepositional phrase which consists of preposition “for” and followed by noun phrase, the noun phrase consists of pronoun “for”, noun “hearing”, conjunction “and”, noun “vision”, conjunction “and”, and noun “hearts” as the part of prepositional phrase.

Note: the subject \*(He) does not exist in the translation. But it exists in the previous sentence of the verse.

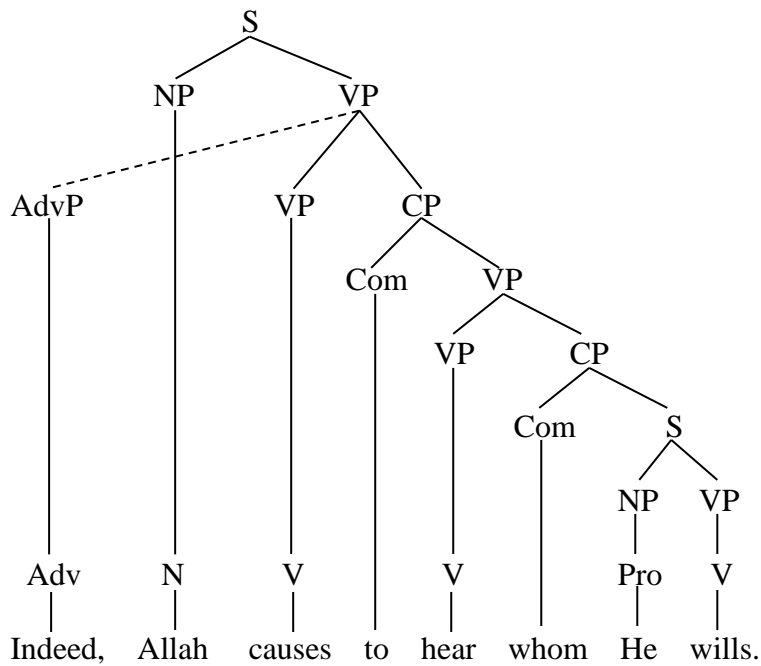
Abdullah Yusuf Ali's translation: *And He gave you (the faculties of hearing and sight and feeling (and understanding)).*



This *ayah* is a sentence consists of conjunction “and”, noun phrase “He” and verb phrase which is formed by verb “gave”, and followed by noun phrase consists of pronoun “you”, determiner “the”, noun “faculties”, and followed by prepositional phrase “of”, and followed by noun phrase consists of noun “hearing”, conjunction “and”, noun “sight”, conjunction “and”, noun “feeling”, conjunction “and” and noun “understanding”.

**Datum 8 [surah Faathir (35): 22]:**

Sahih International translation: *Indeed, Allah causes to hear whom He wills.*

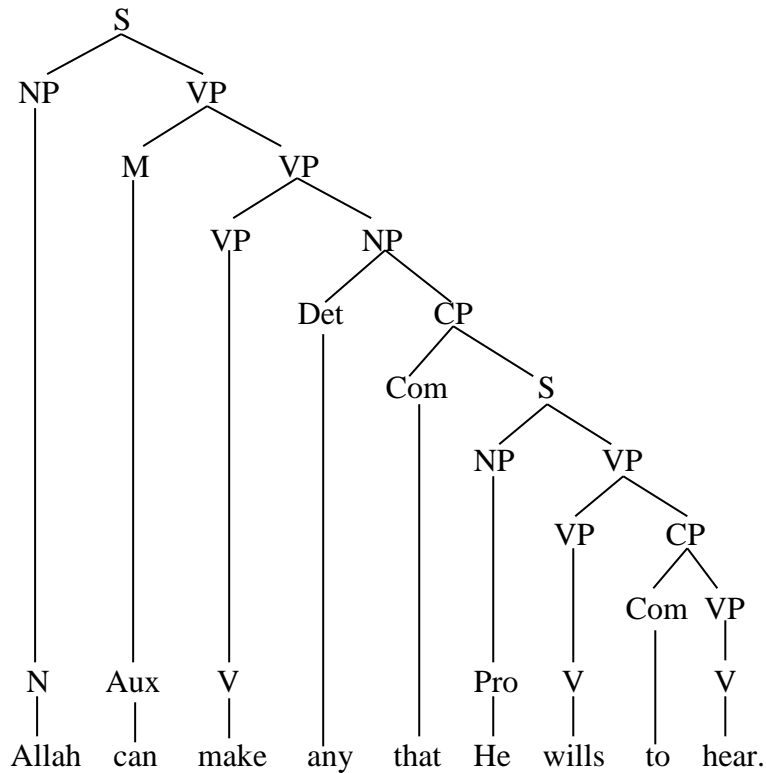


The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is a sentence consists of noun phrase and verb phrase. The noun phrase is noun "Allah" and verb phrase which is consists of adverb "Indeed" verb "causes", complement "to", verb "hear", complement "whom", pronoun "He" and verb "wills".

Abdullah Yusuf Ali's translation: *Allah can make any that He wills to*

*hear.*



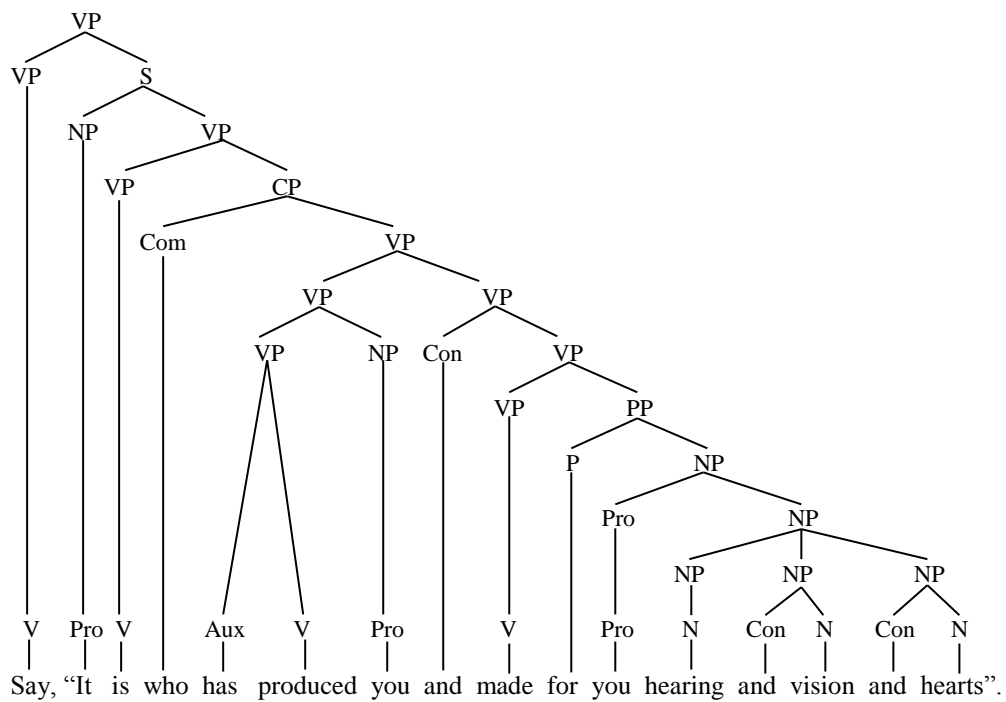
The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is a sentence consists of noun phrase and verb phrase. Noun phrase is formed by noun “Allah” while the verb phrase consists of auxiliary “can”, verb “make”, determiner “any”, complement “that”, pronoun “He”, verb “wills”, complement “to” and verb “hear”.



**Datum 9 [surah Al-Mulk (67): 23]:**

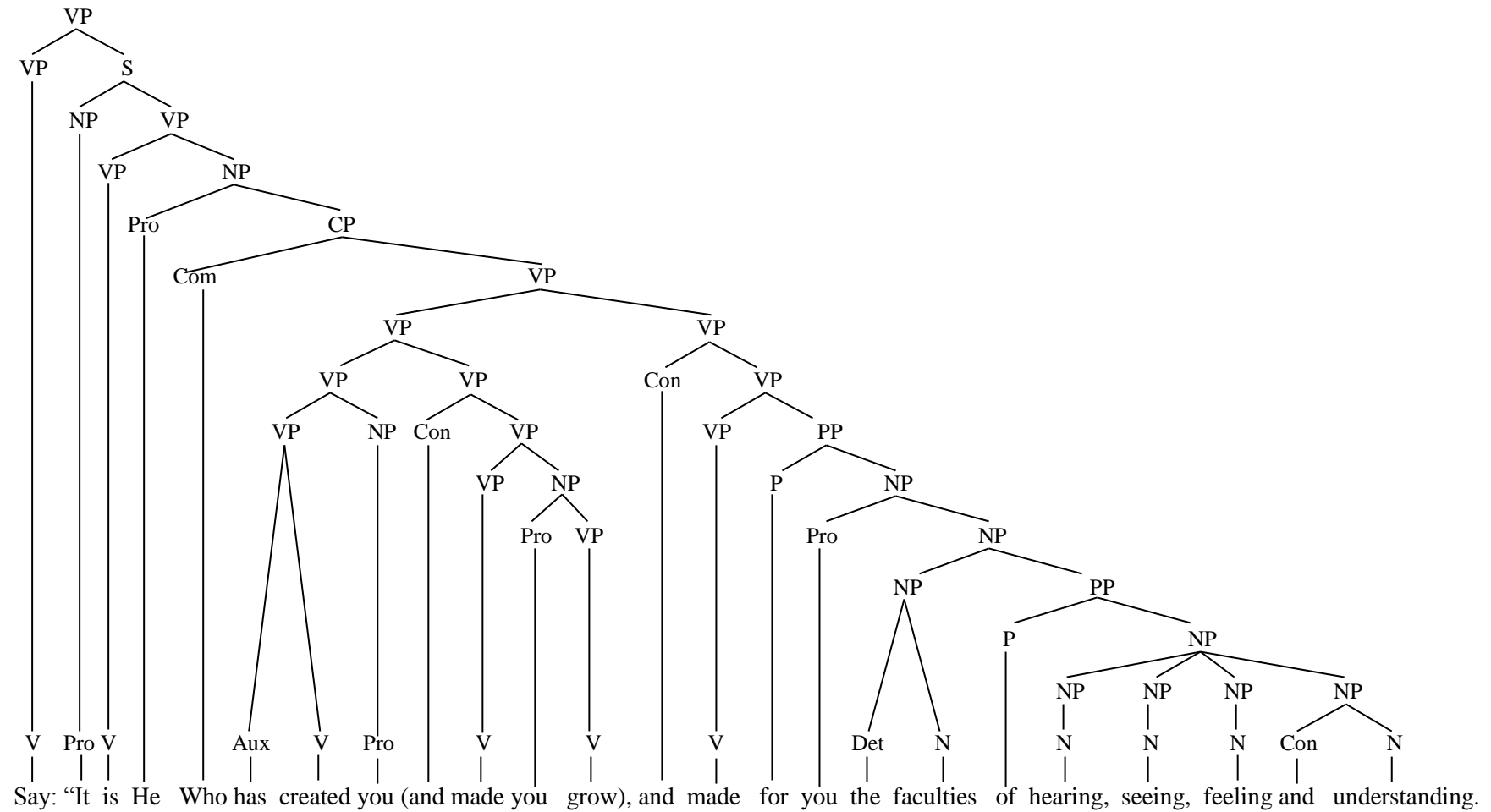
Sahih International translation: *Say, "It is who has produced you and made for you hearing and vision and hearts".*



The formula of the diagram:  $VP \rightarrow VP + S$

This *ayah* is a verb phrase which is consist of verb "Say" and followed by a sentence. The sentence in this *ayah* consist of pronoun "It", verb "is" complement "who", auxiliary "has", verb "produced", pronoun "you", conjunction "and", verb "made", preposition "for", pronoun "you", noun "hearing", conjunction "and", noun "vision", conjunction "and" and noun "hearts".

Abdullah Yusuf Ali's translation: *Say: "It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding.*



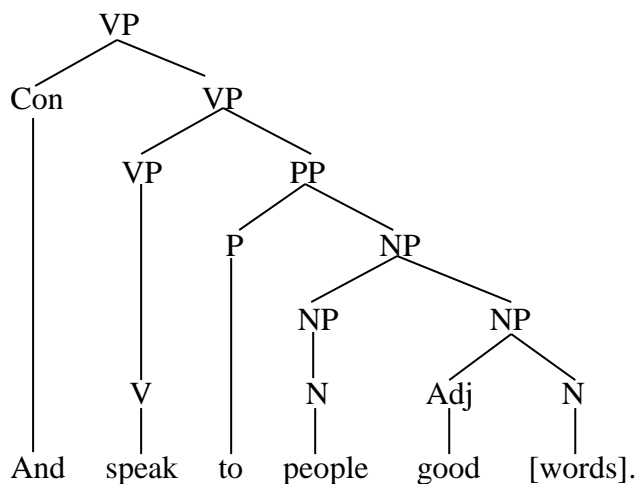
The formula of the diagram:  $VP \rightarrow VP + S$

This *ayah* is a verb phrase which is consist of verb “Say” and followed by a sentence. The sentence in this *ayah* consist of pronoun “It”, verb “is”, pronoun “He”, complement “Who”, auxiliary “has”, verb “created”, pronoun “you”, conjunction “and”, verb “made”, pronoun “you”, verb “grow”, conjunction “and”, verb “made”, preposition “for”, pronoun “you”, determiner “the”, noun “faculties”, preposition “of”, noun “hearing”, noun “seeing”, noun “feeling”, conjunction “and” and noun “understanding”.

#### b. Verses of Al-Qur’an Related to Speaking Skill

**Datum 10 [surah Al-Baqarah (2): 83]:**

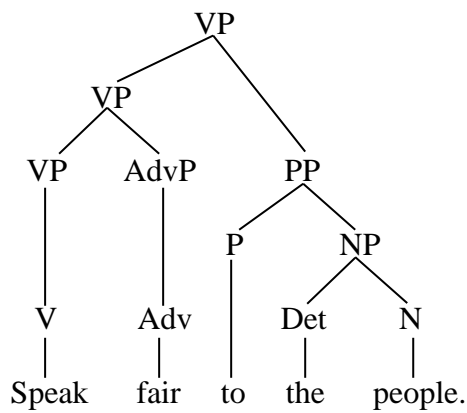
Sahih International translation: *And speak to people good [words].*



The formula of the diagram:  $VP \rightarrow Con + VP + PP$

This *ayah* is considered as verb phrase since it consists of conjunction “and” and followed by a verb phrase. The verb phrase consists of verb “speak”, prepositional phrase which consists of preposition “to” and followed by noun “people”, and adjective phrase “good words” as the part of prepositional phrase.

Abdullah Yusuf Ali's translation: *Speak fair to the people.*

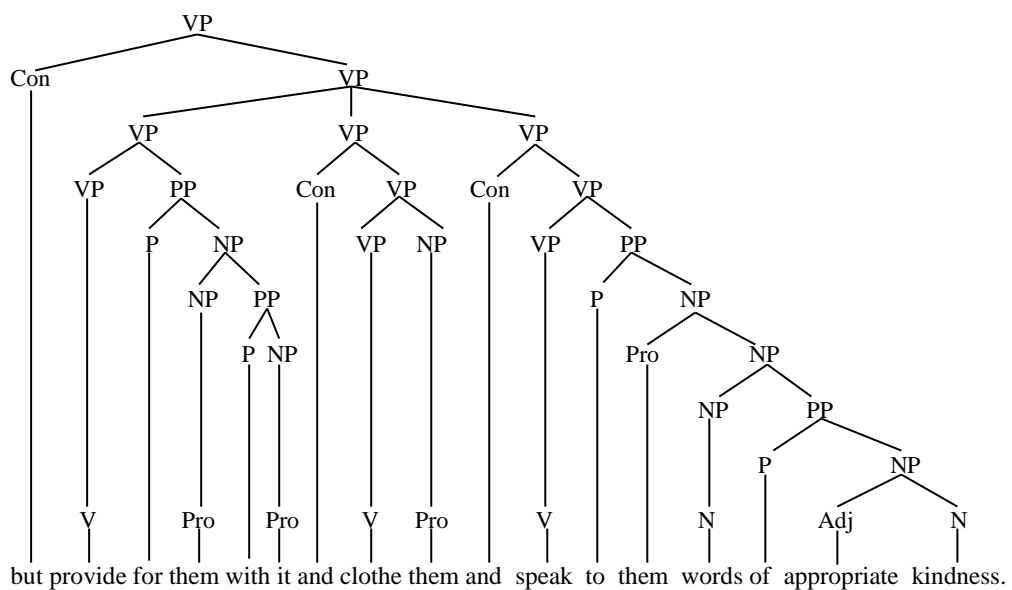


The formula of the diagram:  $VP \rightarrow VP + PP$

This *ayah* is a verb phrase consists of verb “Speak”, adverb “fair”, and followed by prepositional phrase consists of preposition “to”, determiner “the” and noun “people”.

**Datum 11 [surah An-Nisa (4): 5]:**

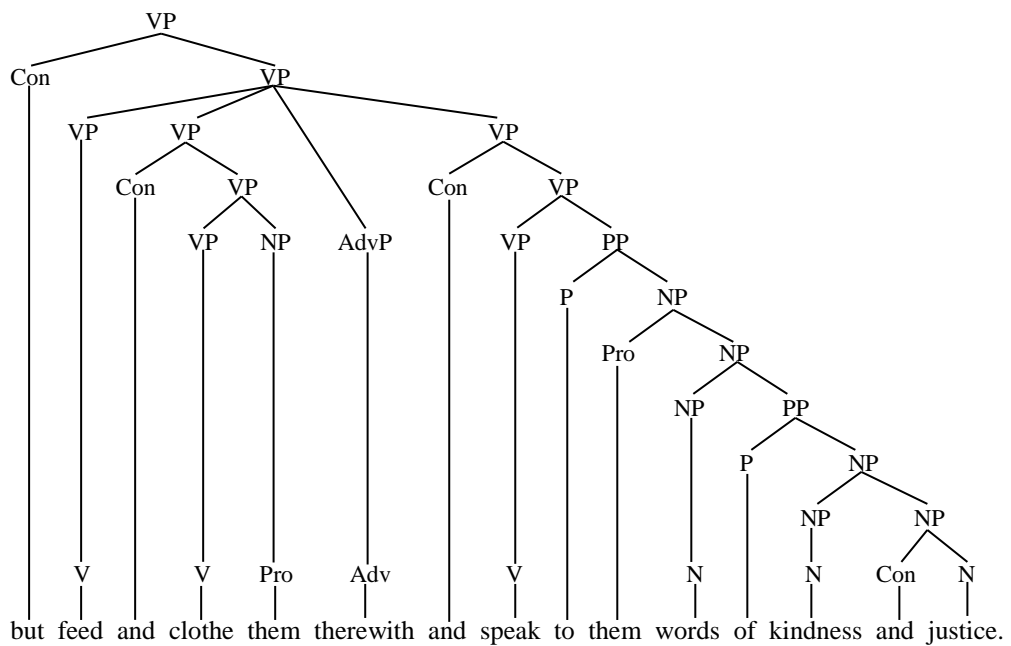
Sahih International translation: *but provide for them with it and clothe them and speak to them words of appropriate kindness.*



The formula of the diagram:  $VP \rightarrow Con + VP + VP + VP$

This *ayah* is a verb phrase consists of conjunction “but”, verb “provide”, preposition “for”, pronoun “them”, preposition “with”, pronoun “it”, followed by verb phrase formed by conjunction “and”, verb “clothe”, pronoun “them”, and followed by verb phrase formed by conjunction “and”, verb “speak”, preposition “to”, pronoun “them”, noun “words”, preposition “of”, adjective “appropriate” and noun “kindness”.

Abdullah Yusuf Ali’s translation: *but feed and clothe them therewith and speak to them words of kindness and justice.*



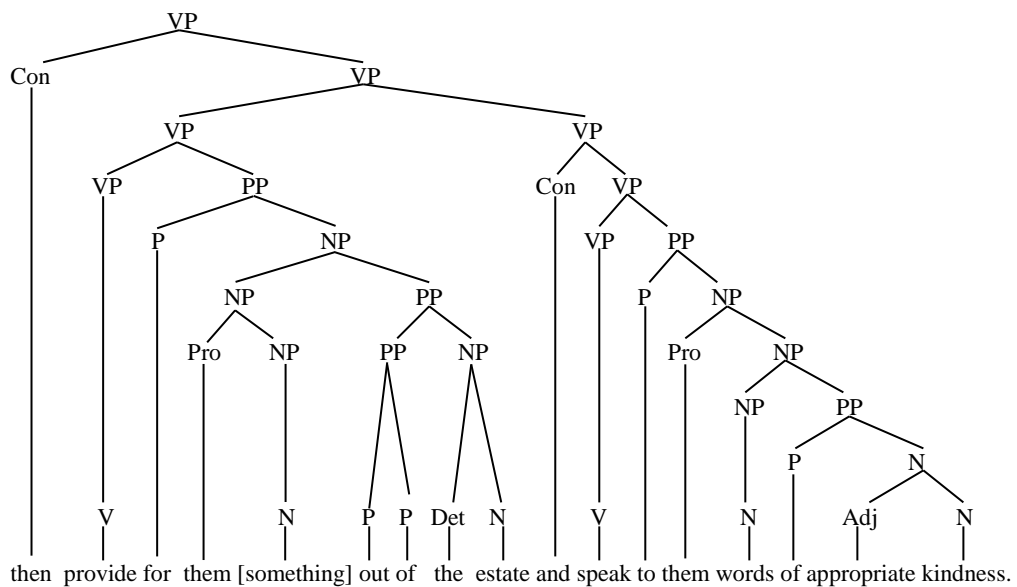
The formula of the diagram:  $VP \rightarrow Con + VP + VP + VP$

This *ayah* is a verb phrase consists of conjunction “but”, followed by verb phrase formed by verb “feed”, followed by verb phrase formed by conjunction “and”, verb “clothe”, pronoun “them”, adverb “therewith”, and followed by verb phrase formed by conjunction “and”, verb “speak”,

preposition “to”, noun “words”, preposition “of”, noun “kindness”, conjunction “and”, and noun “justice”.

**Datum 12 [surah An-Nisa (4): 8]:**

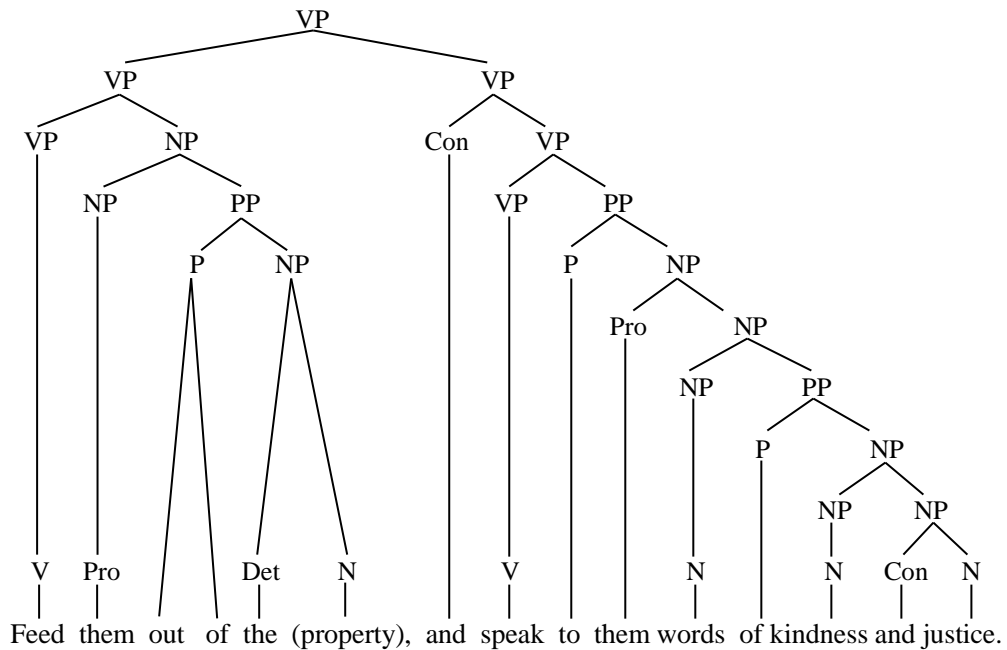
Sahih International translation: *then provide for them [something] out of the estate and speak to them words of appropriate kindness.*



The formula of the diagram:  $VP \rightarrow Con + VP + VP$

This *ayah* is a verb phrase consists of conjunction “then” and followed by verb phrase. The verb phrase consists of verb “provide”, preposition “for”, pronoun “them”, noun “something”, preposition “out”, preposition “of”, determiner “the”, noun “estate”, conjunction “and”, verb “speak”, pronoun “them”, noun “words”, preposition “of”, adjective “appropriate”, and noun “kindness”.

Abdullah Yusuf Ali's translation: *Feed them out of the (property), and speak to them words of kindness and justice.*

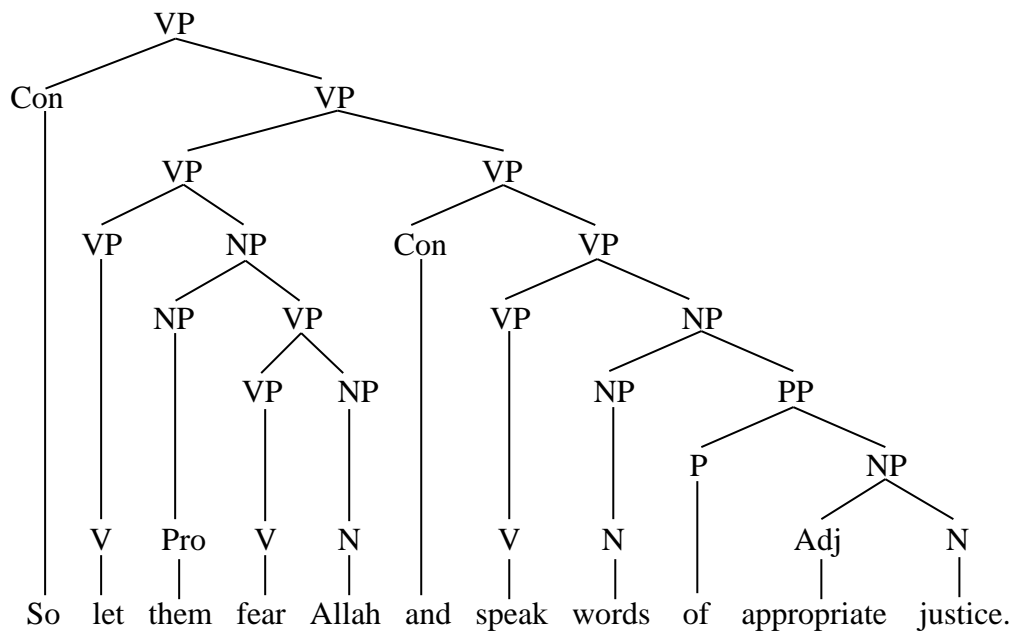


The formula of the diagram:  $VP \rightarrow VP + VP$

This *ayah* is a verb phrase consists of verb “Feed”, pronoun “them”, preposition “out”, preposition “of”, determiner “the”, noun “property”, conjunction “and”, verb “speak”, preposition “to”, pronoun “them”, noun “words”, preposition “of”, noun “kindness”, conjunction “and”, and noun “justice”.

**Datum 13 [surah An-Nisa (4): 9]:**

Sahih International translation: *So let them fear Allah and speak words of appropriate justice.*

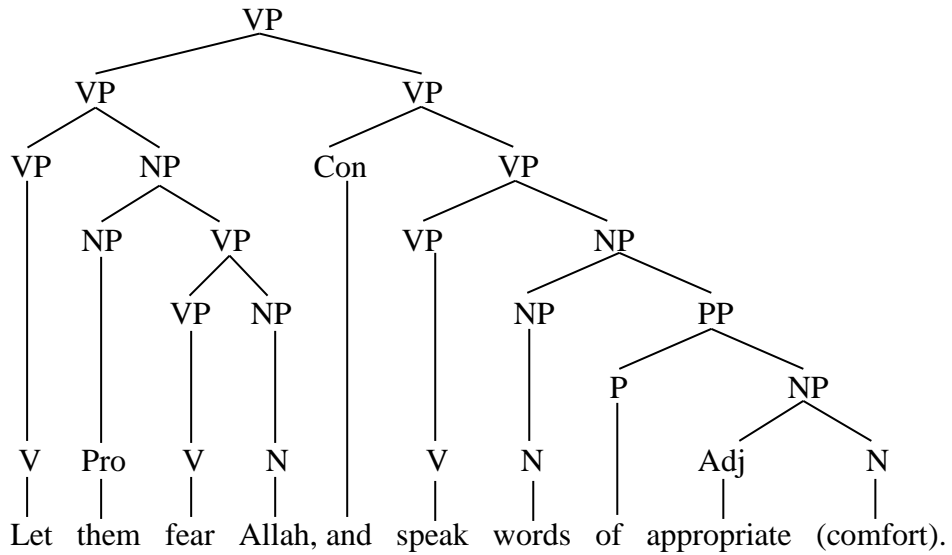


The formula of the diagram: VP → Con + VP + VP

This *ayah* is a verb phrase consists of Conjunction “So” and followed by verb phrase. The verb phrase consists of verb “let”, pronoun “them”, verb “fear”, noun “Allah”, conjunction “and”, verb “speak”, noun “words”, preposition “of”, adjective “appropriate”, and noun “justice”.



Abdullah Yusuf Ali's translation: *Let them fear Allah, and speak words of appropriate (comfort).*

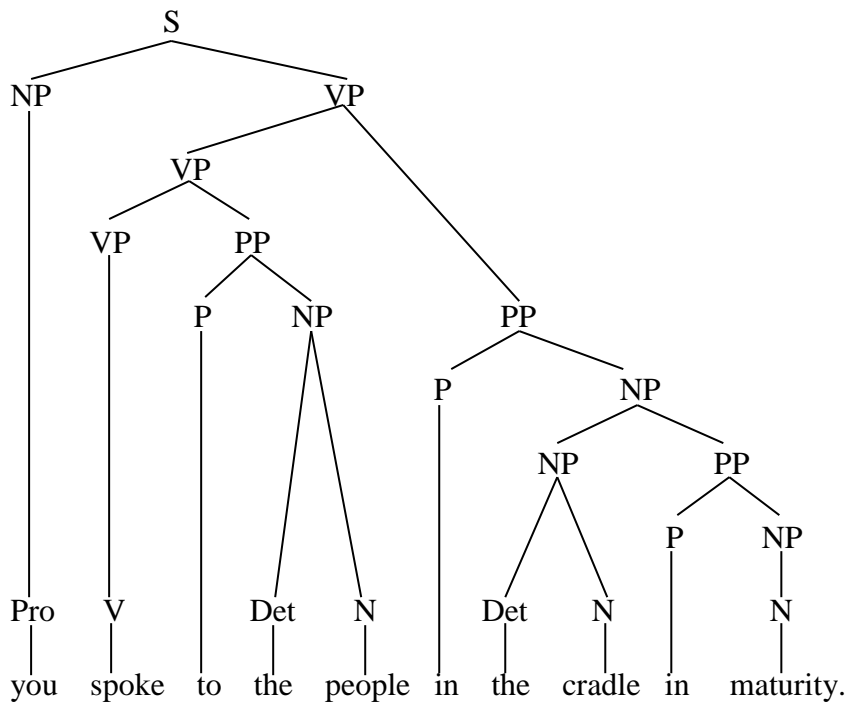


The formula of the diagram:  $VP \rightarrow VP + VP$

This *ayah* is a verb phrase consists of verb “Let”, pronoun “them”, verb “fear”, noun “Allah”, conjunction “and”, verb “speak”, noun “words”, preposition “of”, adjective “appropriate”, and noun “comfort”.

**Datum 14 [surah Al-Maidah (5): 110]:**

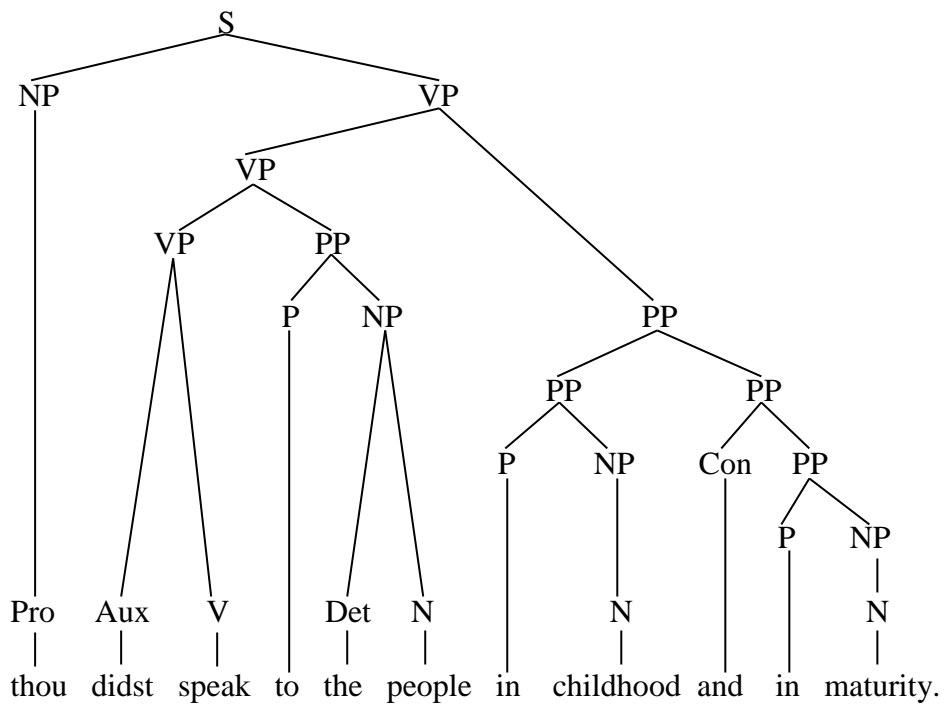
Sahih International translation: *you spoke to the people in the cradle in maturity.*



The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is a sentence phrase consists of noun phrase (pronoun) “you” followed by verb phrase consists of verb “spoke”, preposition “to”, determiner “the”, noun “people”, preposition “in”, determiner “the”, noun “cradle”, preposition “in”, and noun “maturity”.

Abdullah Yusuf Ali's translation: *thou didst speak to the people in childhood and in maturity.*

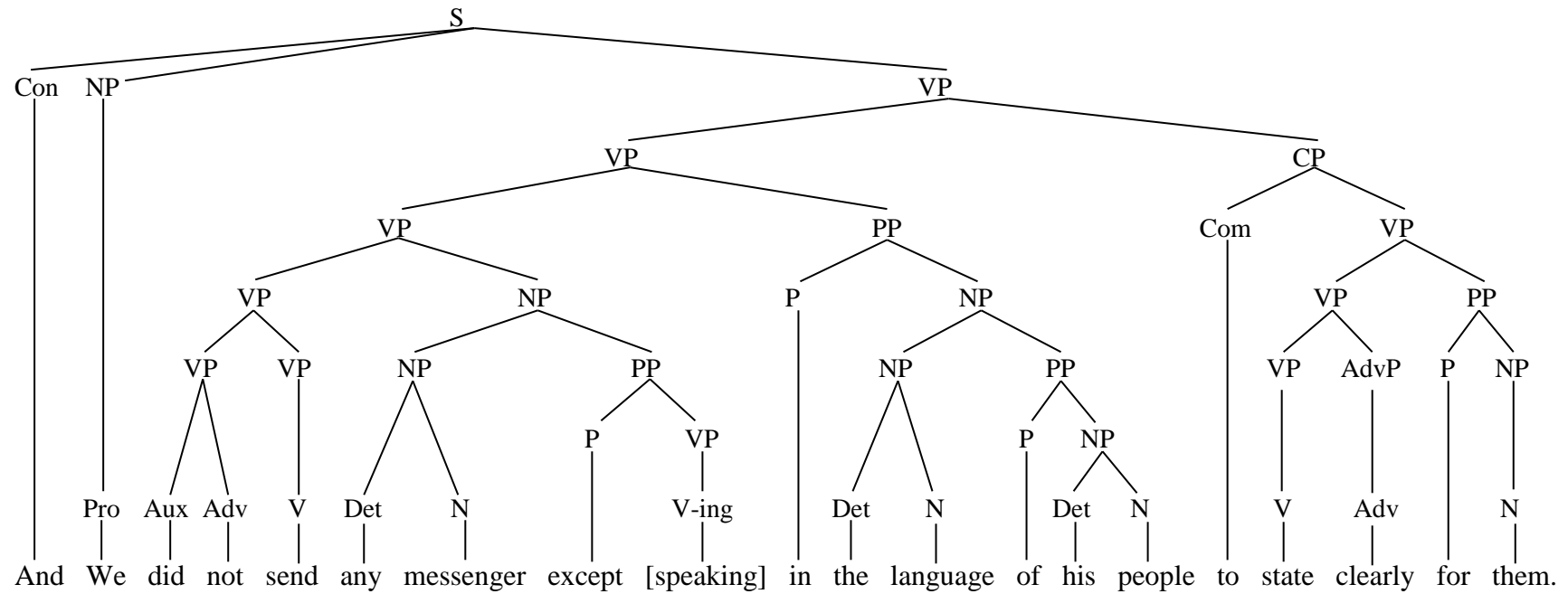


The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is a sentence phrase consists of noun phrase (pronoun) "thou" followed by verb phrase consists of auxiliary "didst", verb "speak", preposition "to", determiner "the", noun "people", preposition "in", noun "childhood", conjunction "and", preposition "in", and noun "maturity".

**Datum 15 [surah Ibrahim (14): 4]:**

Sahih International translation: *And We did not send any messenger except [speaking] in the language of his people to state clearly for them.*

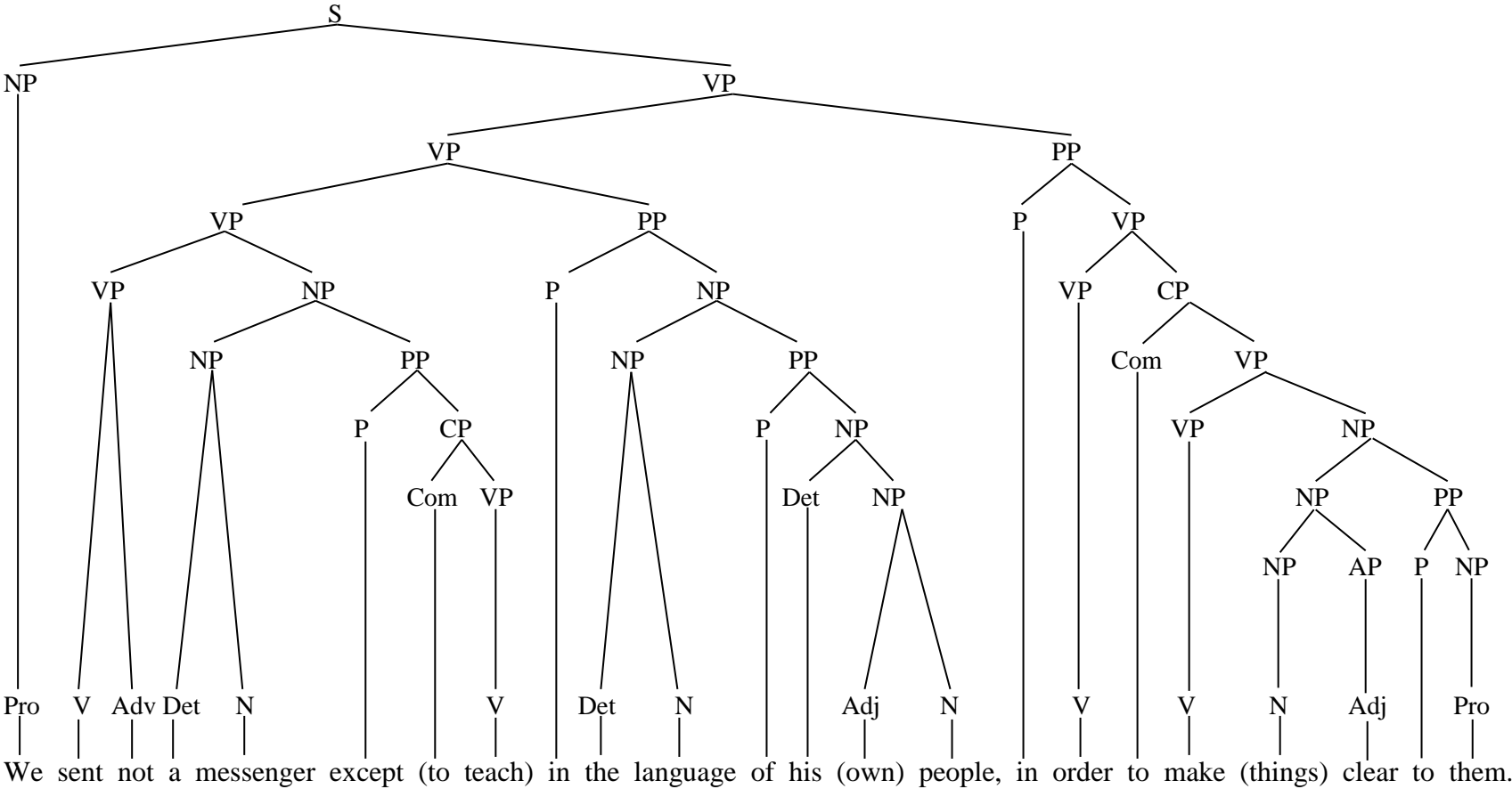


The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is a sentence phrase consists of a conjunction “And”, noun phrase which is formed by a pronoun “We”, and verb phrase formed by auxiliary “did”, adverb “not”, verb “send”, determiner “any”, noun “messenger”, preposition “except”, verb-ing

“speaking”, preposition “in”, determiner “the”, noun “language”, preposition “of”,  
determiner “his”, noun “people”, complement “to”, verb “state”, adverb “clearly”,  
preposition “for”, noun “them” .

Abdullah Yusuf Ali's translation: *We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them.*

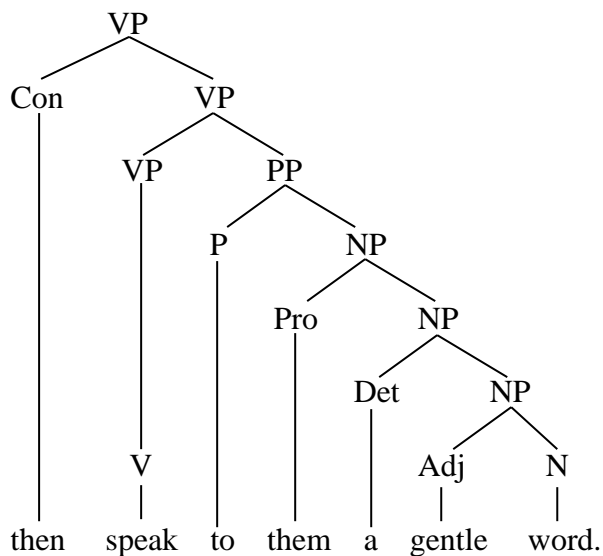


The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is a sentence phrase consists of noun phrase (pronoun) “We” followed by verb phrase consists of verb “sent”, adverb “not”, determiner “a”, noun “messenger”, preposition “except”, complement “to”, verb “teach”, preposition “in”, determiner “the”, noun “language”, preposition “of”, determiner “his”, adjective “own”, noun “people”, preposition “in”, verb “order”, complement “to”, verb “make”, noun “things”, adjective “clear”, preposition “to”, and pronoun “them”.

**Datum 16** [*surah Al-Isra (17): 28*]:

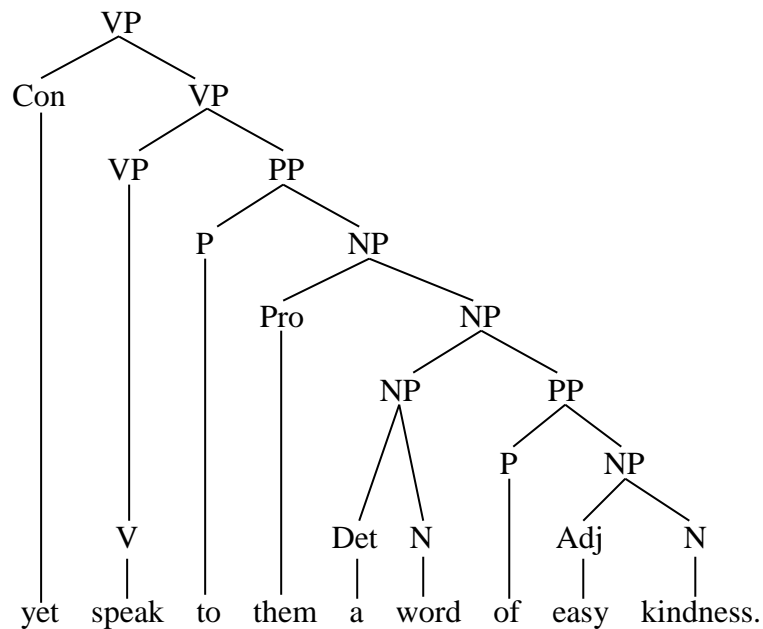
Sahih International translation: *then speak to them a gentle word.*



The formula of the diagram:  $VP \rightarrow Con + VP + PP$

This *ayah* is a verb phrase consists of conjunction “then” and followed by verb phrase. The verb phrase consists of verb “speak”, preposition “to”, pronoun “them”, determiner “a”, adjective “gentle”, and noun “word”.

Abdullah Yusuf Ali's translation: *yet speak to them a word of easy kindness.*



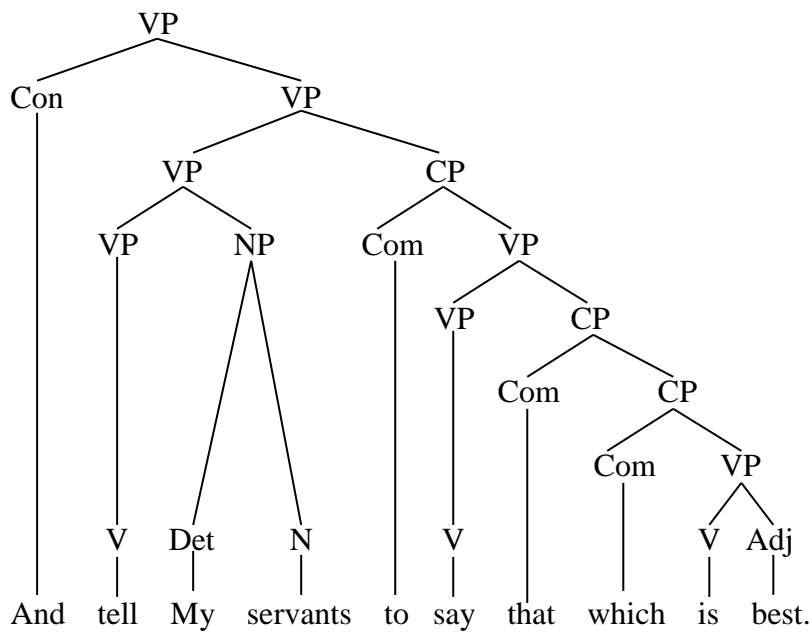
The formula of the diagram:  $VP \rightarrow \text{Con} + VP + PP$

This *ayah* is a verb phrase consists of conjunction “yet” and followed by verb phrase and preposition phrase. The verb phrase consists of verb “speak” and followed by preposition phrase formed by preposition “to”, pronoun “them”, determiner “a”, noun “word”, preposition “of”, adjective “easy”, and noun “kindness”.



**Datum 17 [surah Al-Isra (17): 53]:**

Sahih International translation: *And tell My servants to say that which is best.*

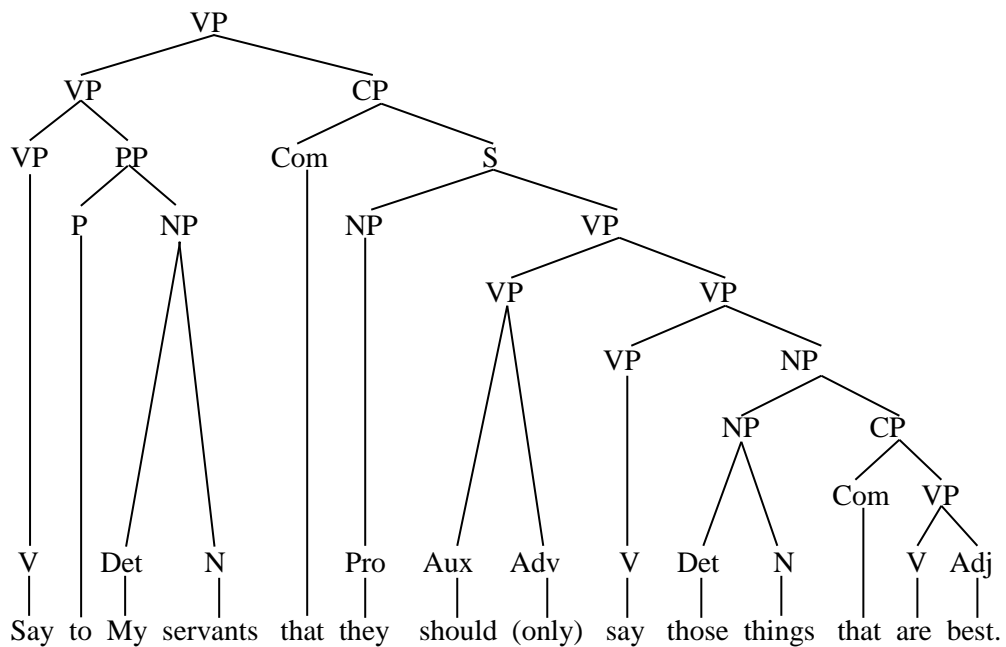


The formula of the diagram:  $VP \rightarrow Con + VP + CP$

This *ayah* is a verb phrase consists of conjunction “And” and followed by verb phrase and complement phrase. The verb phrase consists of verb “tell”, determiner “My”, noun “servants”, followed by complement phrase consists of complement “to”, verb “say”, complement “that”, complement “which”, verb “is”, and adjective “best”.

Abdullah Yusuf Ali's translation: *Say to My servants that they should*

*(only) say those things that are best.*

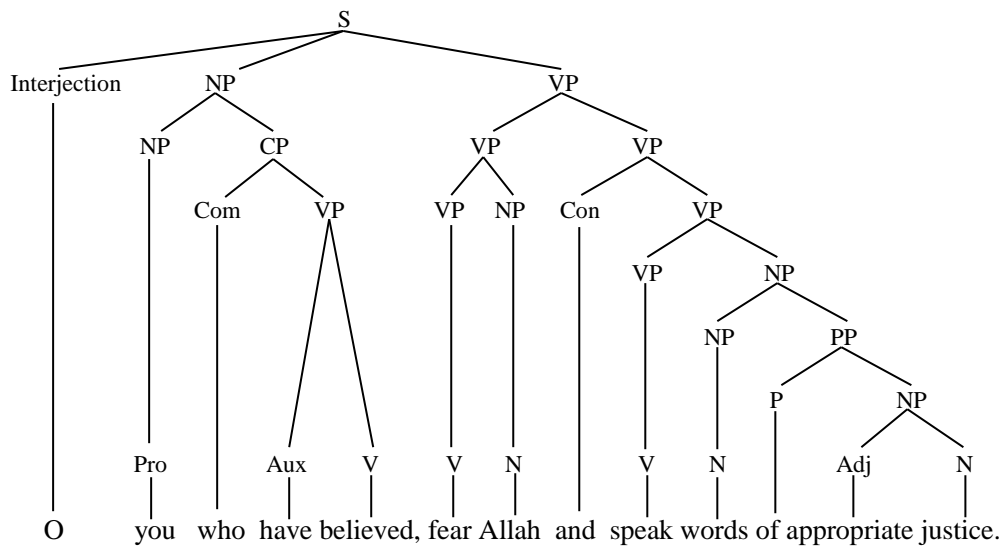


The formula of the diagram:  $VP \rightarrow VP + CP$

This *ayah* is a verb phrase consists of verb "Say" preposition "to", determiner "My" and noun "servants" and followed by complement phrase formed by complement "that", pronoun "they", auxiliary "should", adverb "only", verb "say", determiner "those", noun "things", complement "that", verb "are" and adjective "best".

**Datum 18 [surah Al-Ahzab (33): 70]:**

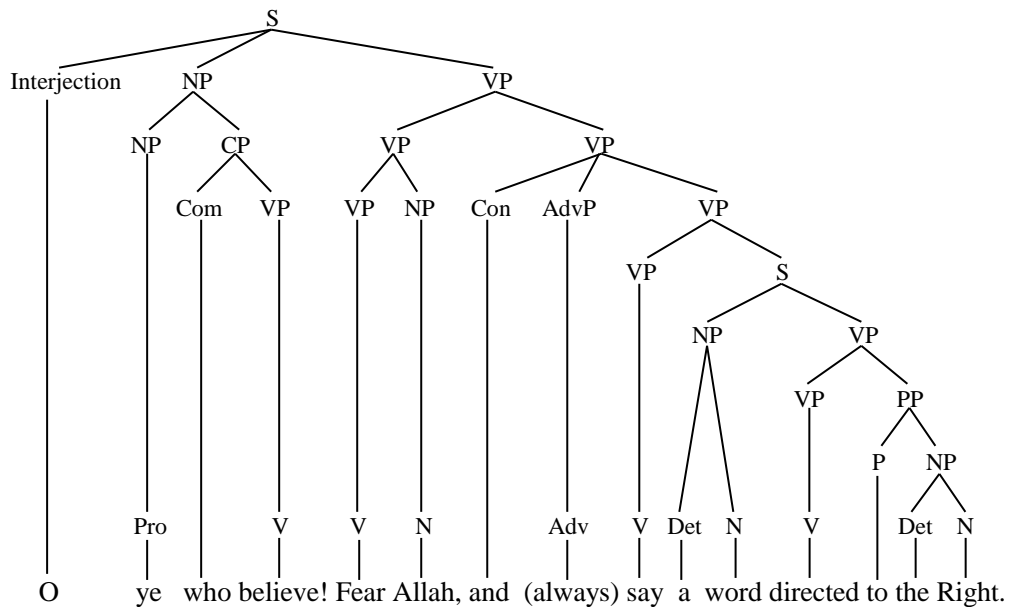
Sahih International translation: *O you who have believed, fear Allah and speak words of appropriate justice.*



The formula of the diagram:  $S \rightarrow \text{Interjection} + \text{NP} + \text{VP}$

This *ayah* is a sentence phrase consists of interjection “O”, followed by noun phrase consists of pronoun “you”, complement “who”, auxiliary “have”, verb “believed” and followed by verb phrase consists of verb “fear”, noun “Allah”, conjunction “and”, verb “speak”, noun “words”, preposition “of”, adjective “appropriate” and noun “justice”.

Abdullah Yusuf Ali's translation: *O ye who believe! Fear Allah, and (always) say a word directed to the Right.*

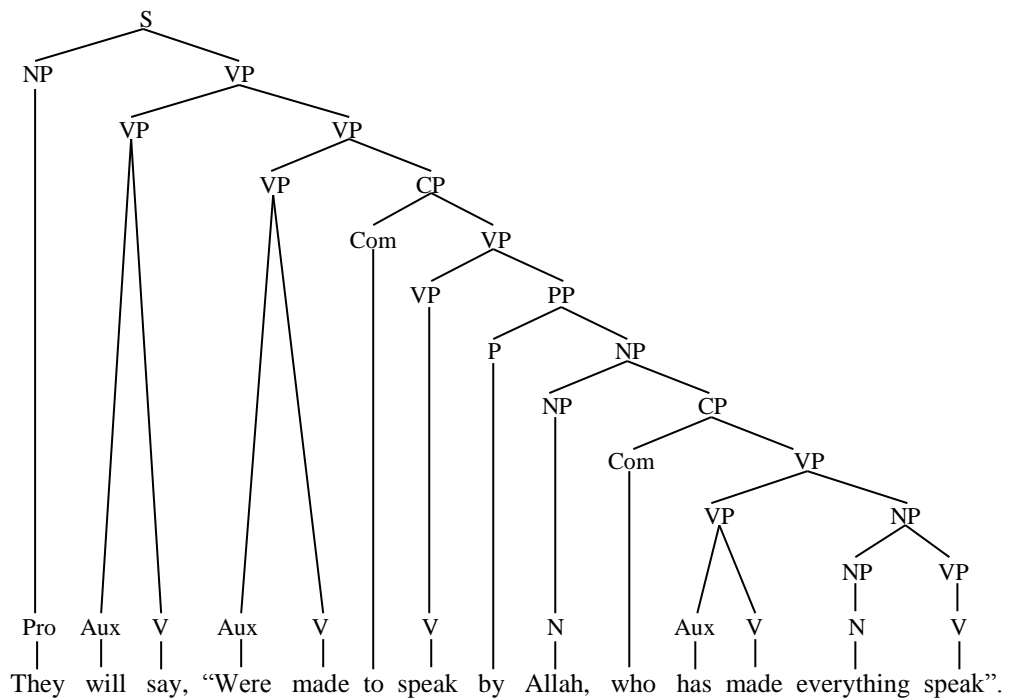


The formula of the diagram:  $S \rightarrow \text{Interjection} + \text{NP} + \text{VP}$

This *ayah* is a sentence phrase consists of interjection “O”, followed by noun phrase consists of pronoun “ye”, complement “who”, verb “believed” and followed by verb phrase consists of verb “fear”, noun “Allah”, conjunction “and”, adverb “always”, verb “say”, determiner “a”, noun “word”, verb “directed”, preposition “to”, determiner “the”, and noun “Right”.

**Datum 19 [surah Fussilat (41): 21]:**

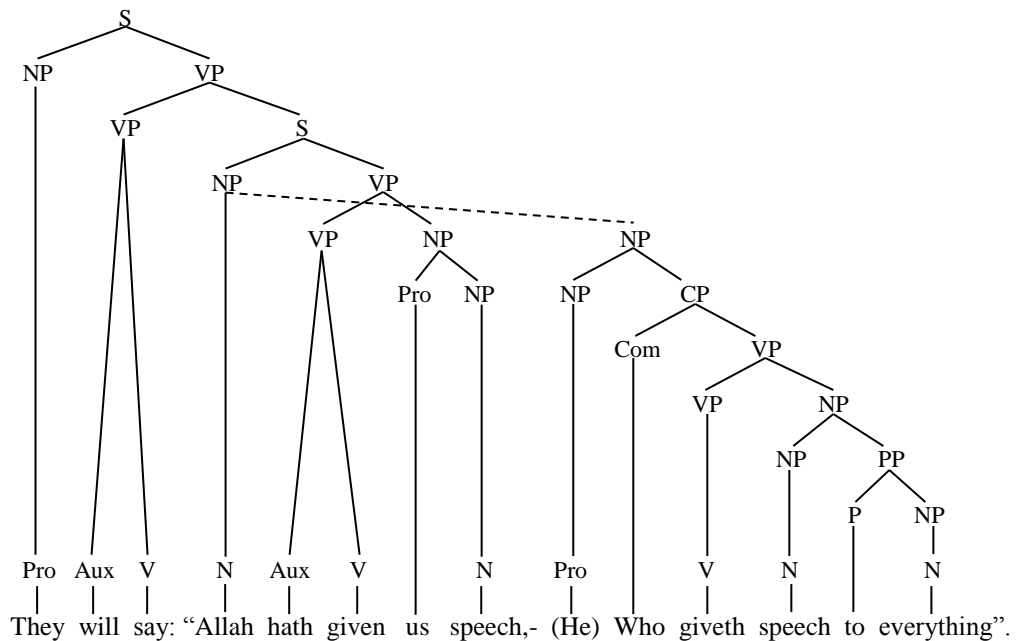
Sahih International translation: *They will say, "Were made to speak by Allah, who has made everything speak".*



The formula of the diagram:  $S \rightarrow + NP + VP$

This *ayah* is a sentence phrase consists of noun phrase (pronoun) "They" followed by verb phrase consists of auxiliary "will", verb "say", auxiliary "Were", verb "made", preposition "to", verb "speak", preposition "by", noun "Allah", complement "who", auxiliary "has", verb "made", noun "everything", and verb "speak"

Abdullah Yusuf Ali's translation: *They will say: "Allah hath given us speech,- (He) Who giveth speech to everything"*.



The formula of the diagram:  $S \rightarrow NP + VP$

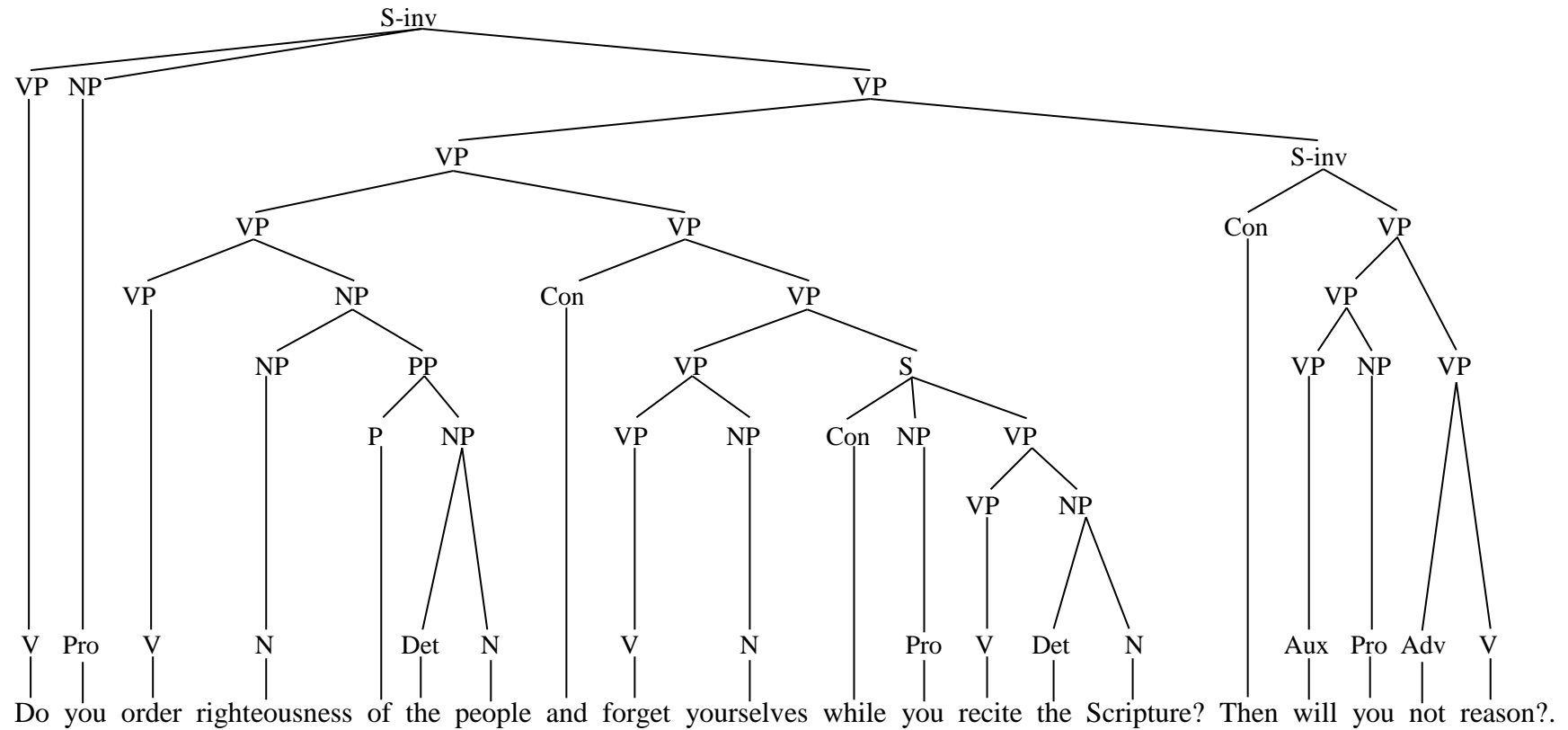
This *ayah* is a sentence phrase consists of noun phrase (pronoun) "They" followed by verb phrase consists of auxiliary "will", verb "say", noun "Allah", auxiliary "hath", verb "given", pronoun "us", noun "speech", pronoun "He", complement "Who", verb "giveth", preposition "to" and noun "everything".

c. Verses of Al-Qur'an Related to Reading Skill

Datum 20 [surah Al-Baqarah (2): 44]:

Sahih International translation: *Do you order righteousness of the people and forget yourselves while you recite the Scripture?*

*Then will you not reason?.*

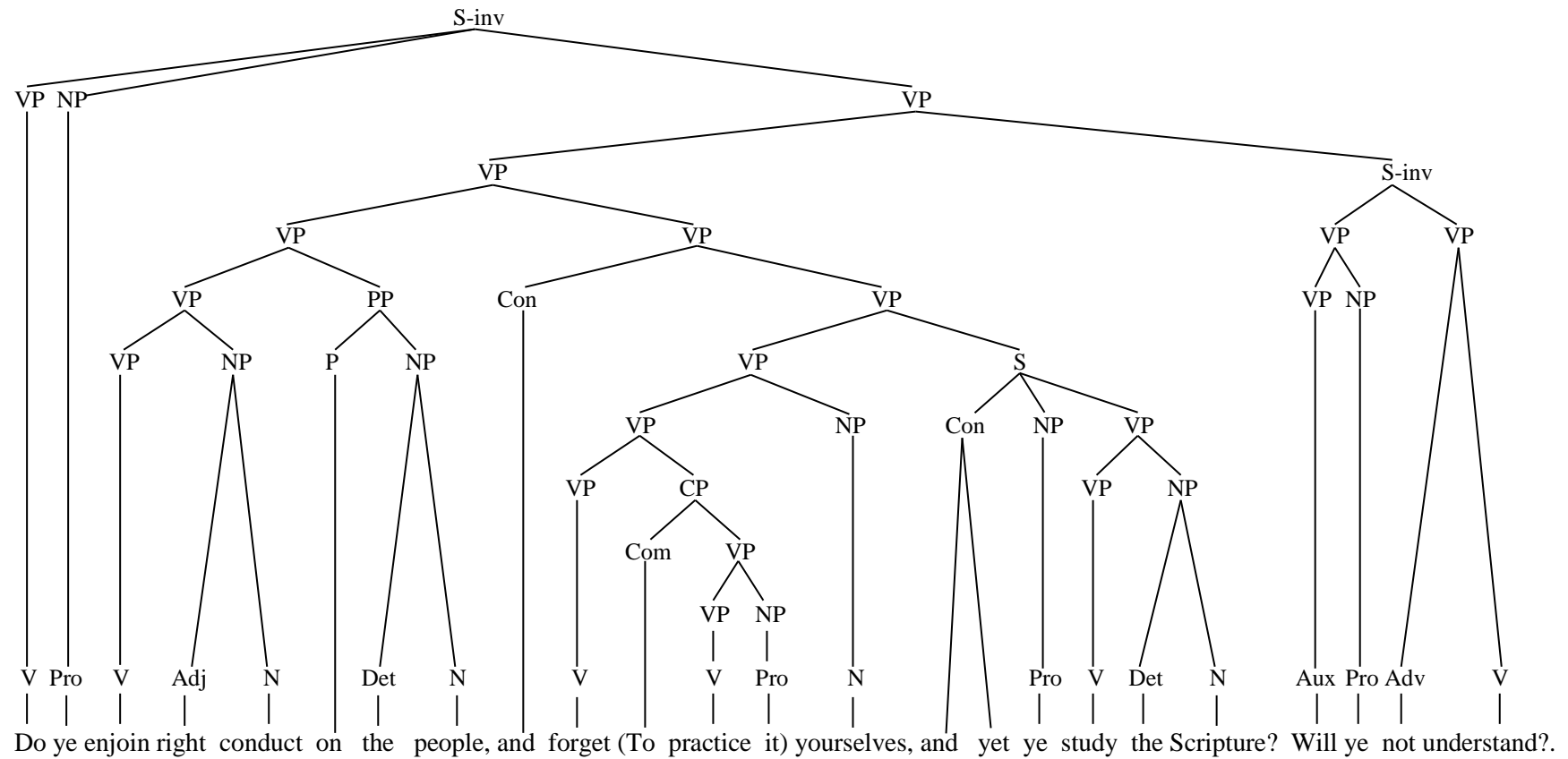


The formula of the diagram: S-inv  $\rightarrow$  VP + NP + VP

This *ayah* is an inversion sentence (S-inv) composed of verb phrase (verb) “Do”, noun phrase (pronoun) “you”, and verb phrase consists of verb “order”, noun “righteousness”, preposition “of”, determiner “the”, noun “people”, conjunction “and”, verb “forget”, noun “yourselves”, conjunction “while”, pronoun “you”, verb “recite”, determiner “the”, noun “Scripture”, and followed by inversion sentence consists of conjunction “Then” followed by verb phrase consists of auxiliary “will”, pronoun “you”, adverb “not”, and verb “reason”.



Abdullah Yusuf Ali's translation: *Do ye enjoin right conduct on the people, and forget (To practice it) yourselves, and yet ye study the Scripture? Will ye not understand?.*

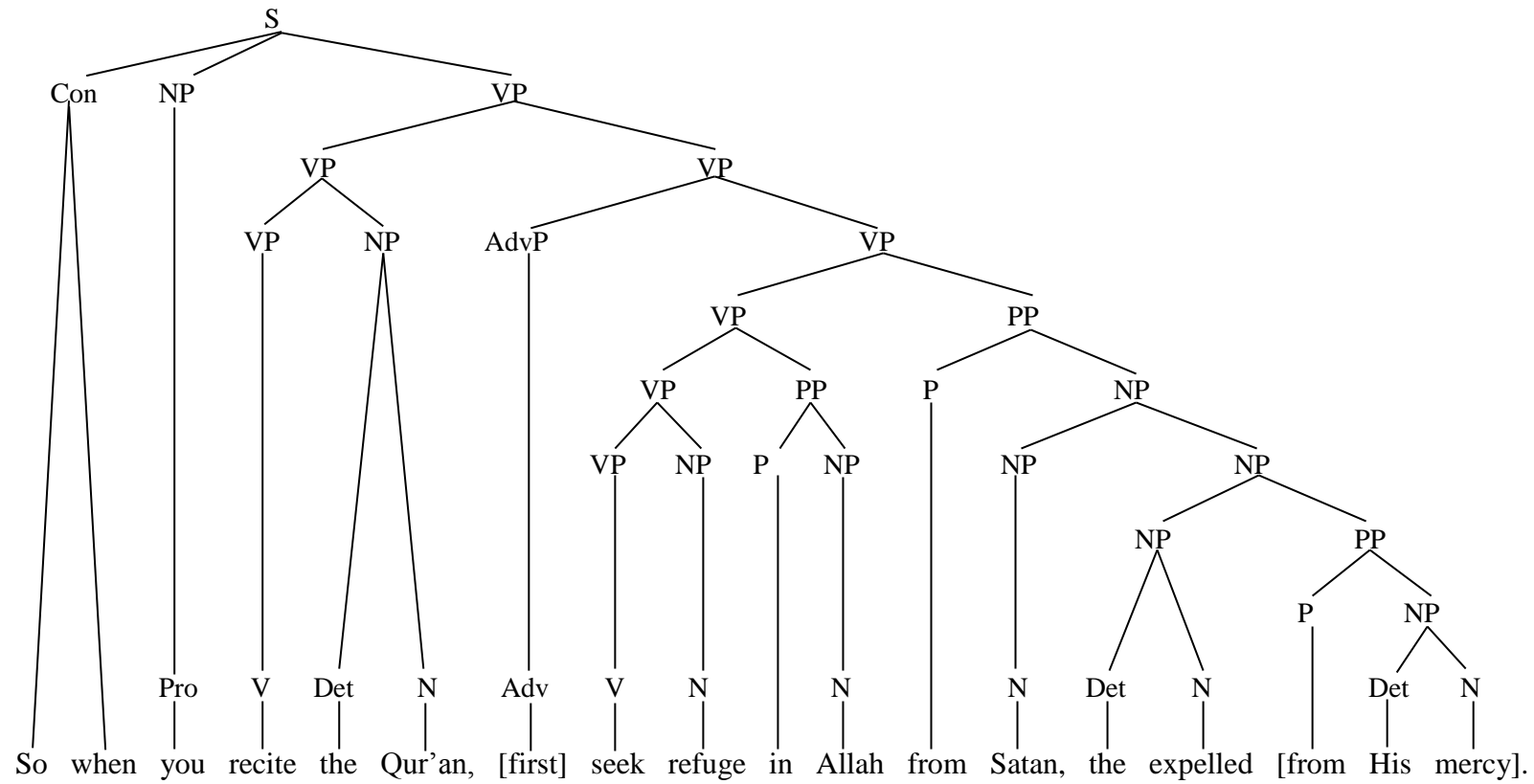


The formula of the diagram: S-inv → + VP + NP + VP

This *ayah* is an inversion sentence (S-inv) composed of verb phrase (verb) “Do”, noun phrase (pronoun) “ye”, and verb phrase consists of verb “enjoin”, adjective “right”, noun “conduct”, preposition “on”, determiner “the”, noun “people”, conjunction “and”, verb “forget”, complement “to”, verb “practice”, pronoun “it”, noun “yourselves”, conjunction “and”, conjunction “yet”, pronoun “ye”, verb “study”, determiner “the”, noun “Scripture”, and followed by inversion sentence consists of verb phrase consists of auxiliary “will”, pronoun “ye”, adverb “not”, and verb “understand”.

**Datum 21 [surah An-Nahl (16): 98]:**

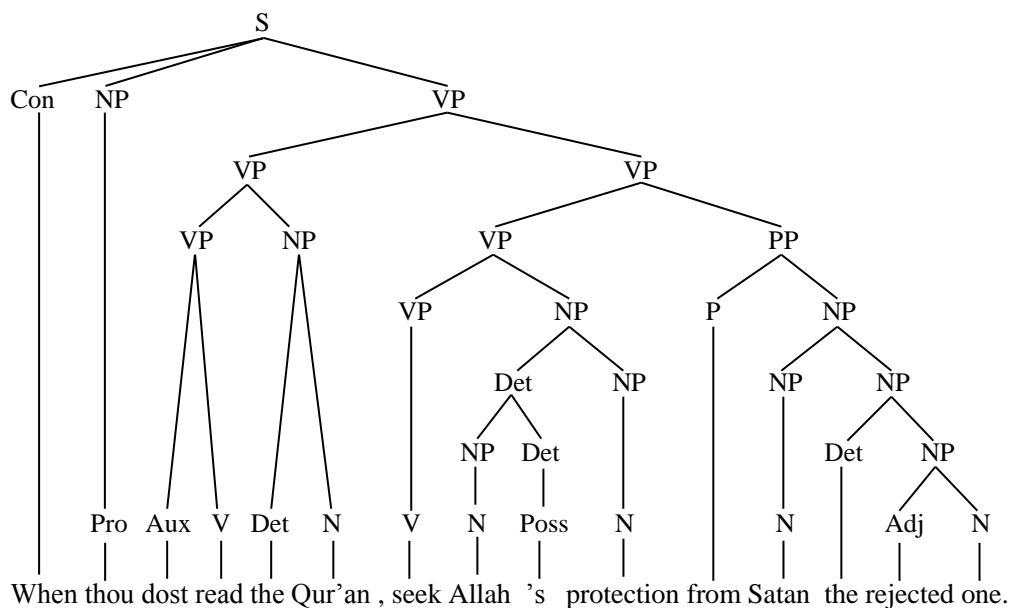
Sahih International translation: *So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy].*



The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is classified as a sentence and it consists of conjunction “So” and “when”, noun phrase and verb phrase. The noun phrase of this sentence consists of pronoun “you” while the verb phrase consists of verb “recite”, determiner “the”, noun “Qur’an”, adverb “first”, verb “seek”, noun “refuge”, preposition “in”, noun “Allah”, preposition “from”, noun “Satan”, determiner “the”, noun “expelled”, preposition “from”, determiner “His” and noun “mercy”.

Abdullah Yusuf Ali’s translation: *When thou dost read the Qur’an, seek Allah’s protection from Satan the rejected one.*



The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

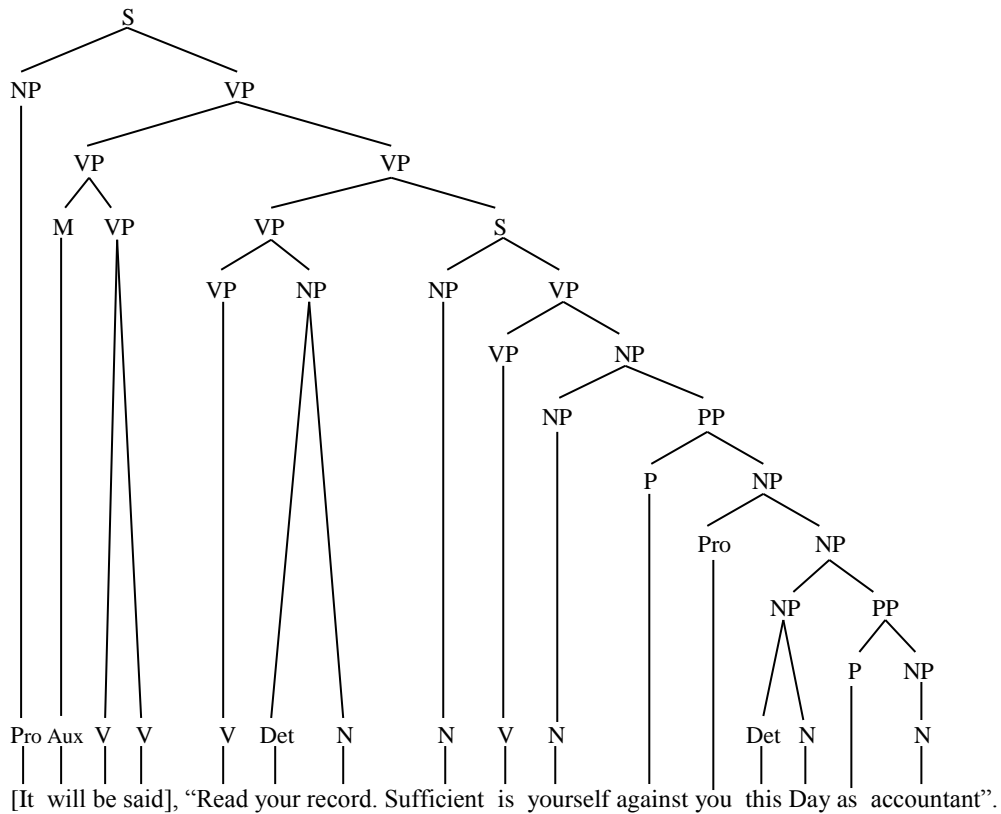
This *ayah* is classified as a sentence and it consists of conjunction “when” noun phrase and verb phrase. The noun phrase of this sentence consists of pronoun “thou” while the verb phrase consists of auxiliary “dost”, verb “read”, determiner “the”, noun “Qur’an”, verb “seek”, determiner

“Allah’s”, noun “protection”, preposition “from”, noun “Satan”, determiner “the”, adjective “rejected” and noun “one”.

**Datum 22 [surah Al-Isra (17): 14]:**

Sahih International translation: *[It will be said], “Read your record.*

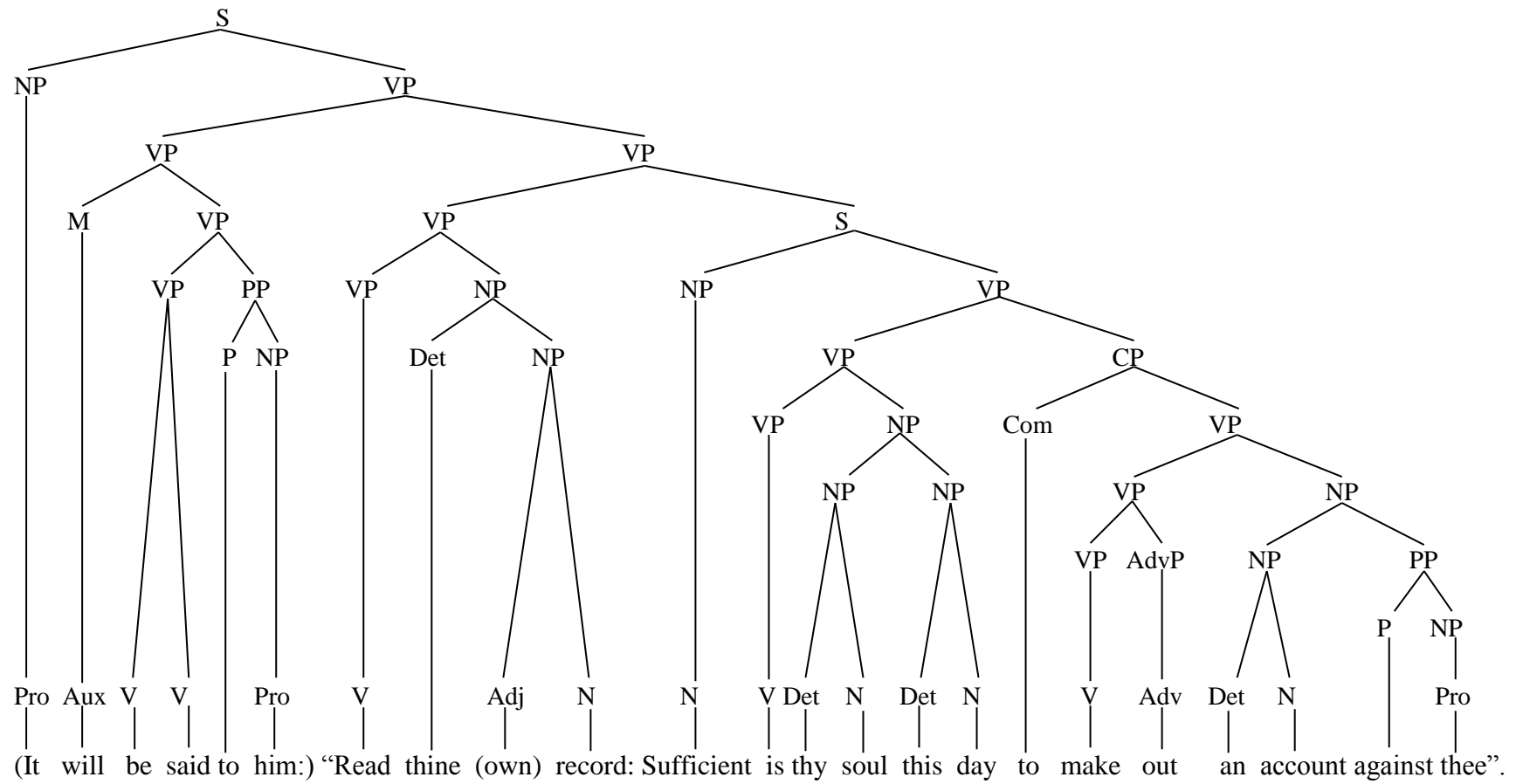
*Sufficient is yourself against you this Day as accountant”.*



The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is classified as a sentence consists of noun phrase (pronoun) “It” followed by verb phrase consists of auxiliary “will”, verb “be”, verb “said” followed by verb phrase consists of verb “Read”, determiner “your”, noun “record”, followed by a sentence consist of noun “Sufficient” as noun phrase, and the verb phrase formed by verb “is”, noun “yourself”, preposition “against”, pronoun “you”, determiner “this”, noun “Day”, preposition “as” and noun “accountant”.

Abdullah Yusuf Ali's translation: *(It will be said to him:)* "Read thine (own) record: Sufficient is thy soul this day to make out an account against thee".

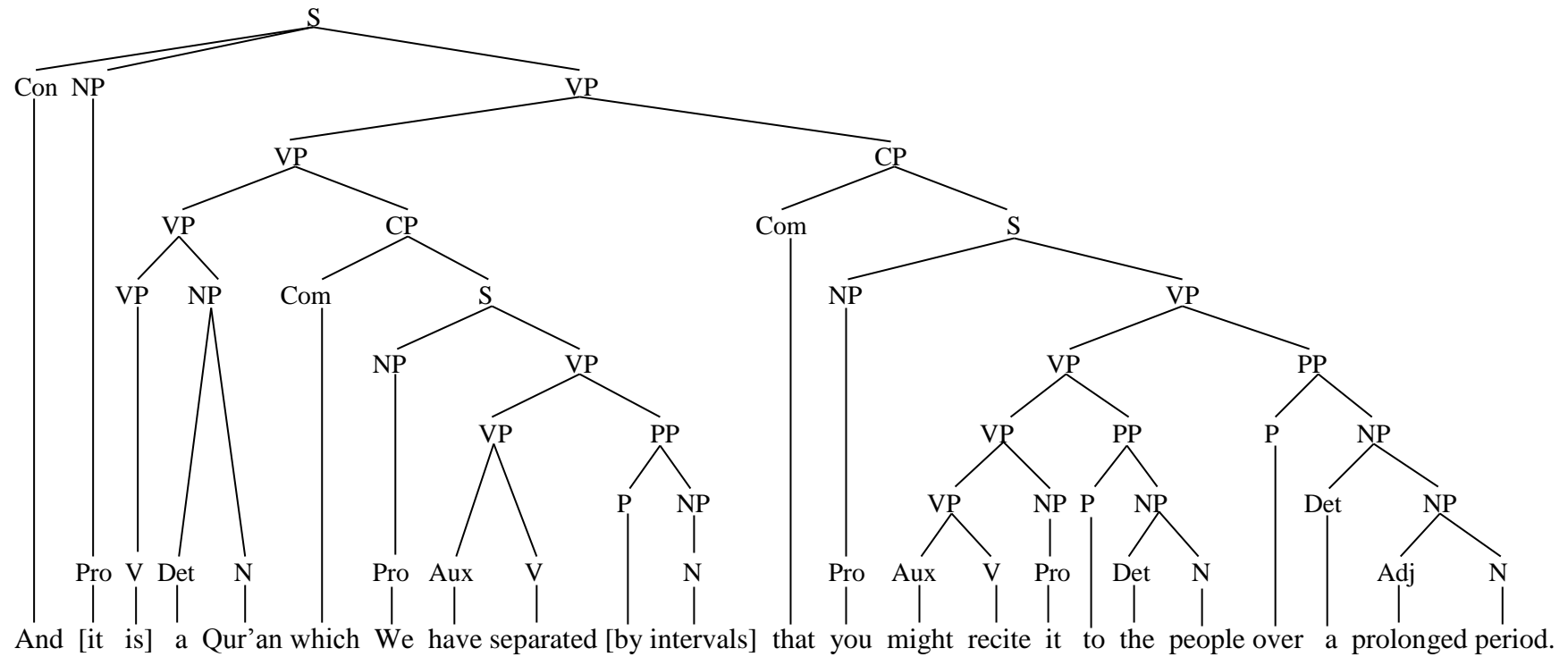


The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is classified as a sentence consists of noun phrase (pronoun) “It” followed by verb phrase consists of auxiliary “will”, verb “be”, verb “said”, preposition “to”, pronoun “him” followed by verb phrase consists of verb “Read”, noun “thine”, adjective “own”, noun “record”, followed by a sentence consists of noun “Sufficient” as noun phrase, and the verb phrase formed by verb “is”, determiner “thy”, noun “soul”, determiner “this”, noun “day”, complement “to”, verb “make”, adverb “out”, determiner “an”, noun “account”, preposition “against”, and pronoun “thee”.

**Datum 23 [surah Al-Isra (17): 106]:**

Sahih International translation: *And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period.*





The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is a sentence consists of a conjunction “And”, noun phrase which is formed by a pronoun “it”, and verb phrase formed by verb “is”, determiner “a”, noun “Qur’an”, complement “which”, pronoun “We”, auxiliary “have”, verb “separated”, preposition “by”, noun “intervals” followed by complement phrase consists of complement “that” followed by a sentence consists of noun phrase (pronoun) “you” followed by verb phrase consists of auxiliary “might”, verb “recite”, pronoun “it”, preposition “to”, determiner “the”, noun “people”, preposition “over”, determiner “a”, adjective “prolonged” and noun “period”.

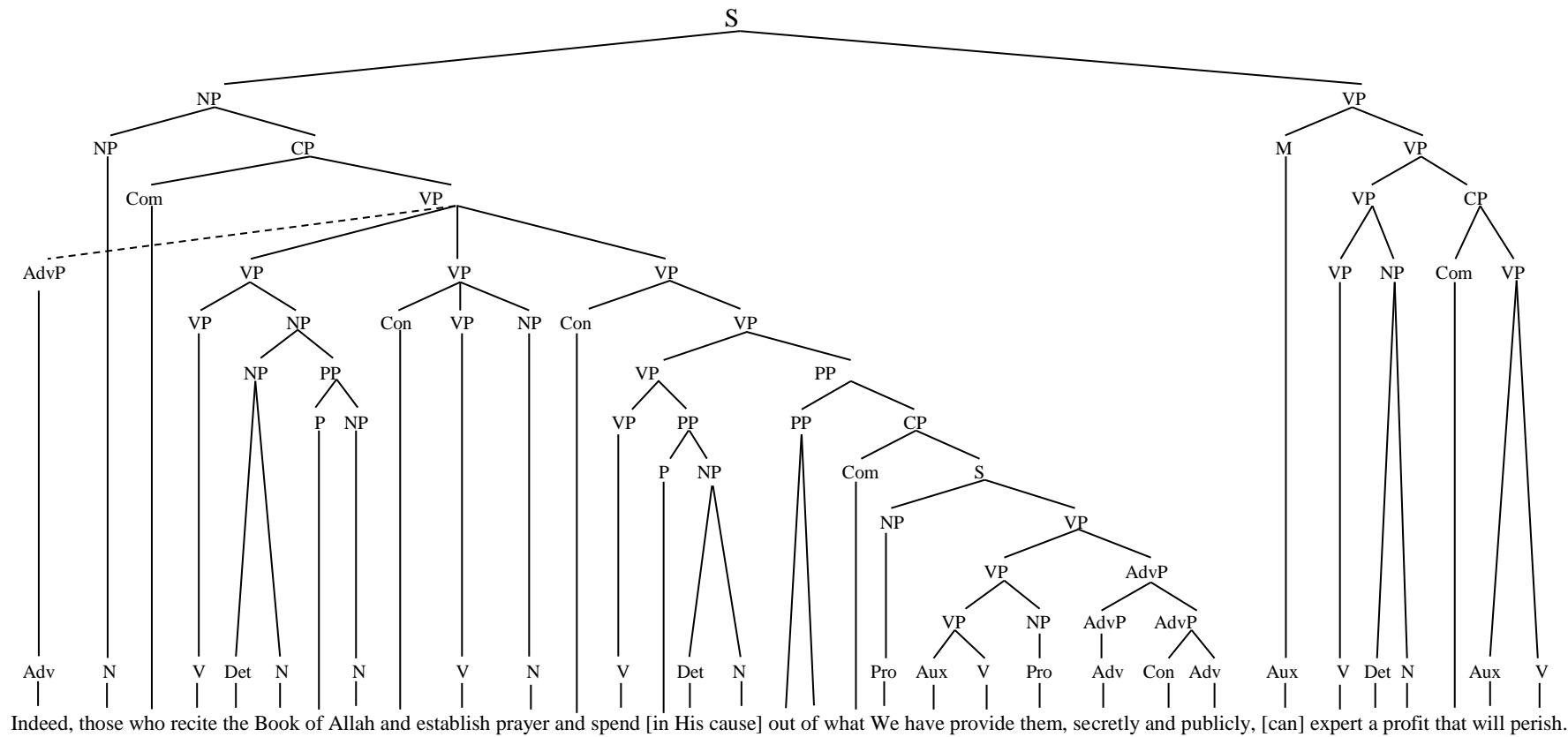


The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is a sentence consists of noun phrase (pronoun) “It” followed by verb phrase consists of verb “is”, determiner “a”, noun “Qur’an”, complement “which”, pronoun “We”, auxiliary “have”, verb “divided”, preposition “into”, noun “parts”, preposition “from”, noun “time”, preposition “to”, noun “time” followed by preposition phrase consists of preposition “in”, verb “order” followed by complement phrase (complement) “that” followed by a sentence consists of noun phrase pronoun “thou” and the verb phrase consists of auxiliary “mightiest”, verb “recite”, pronoun “it”, preposition “to”, noun “men”, preposition “at” and noun “intervals”.

**Datum 24 [surah Faathir (35): 29]:**

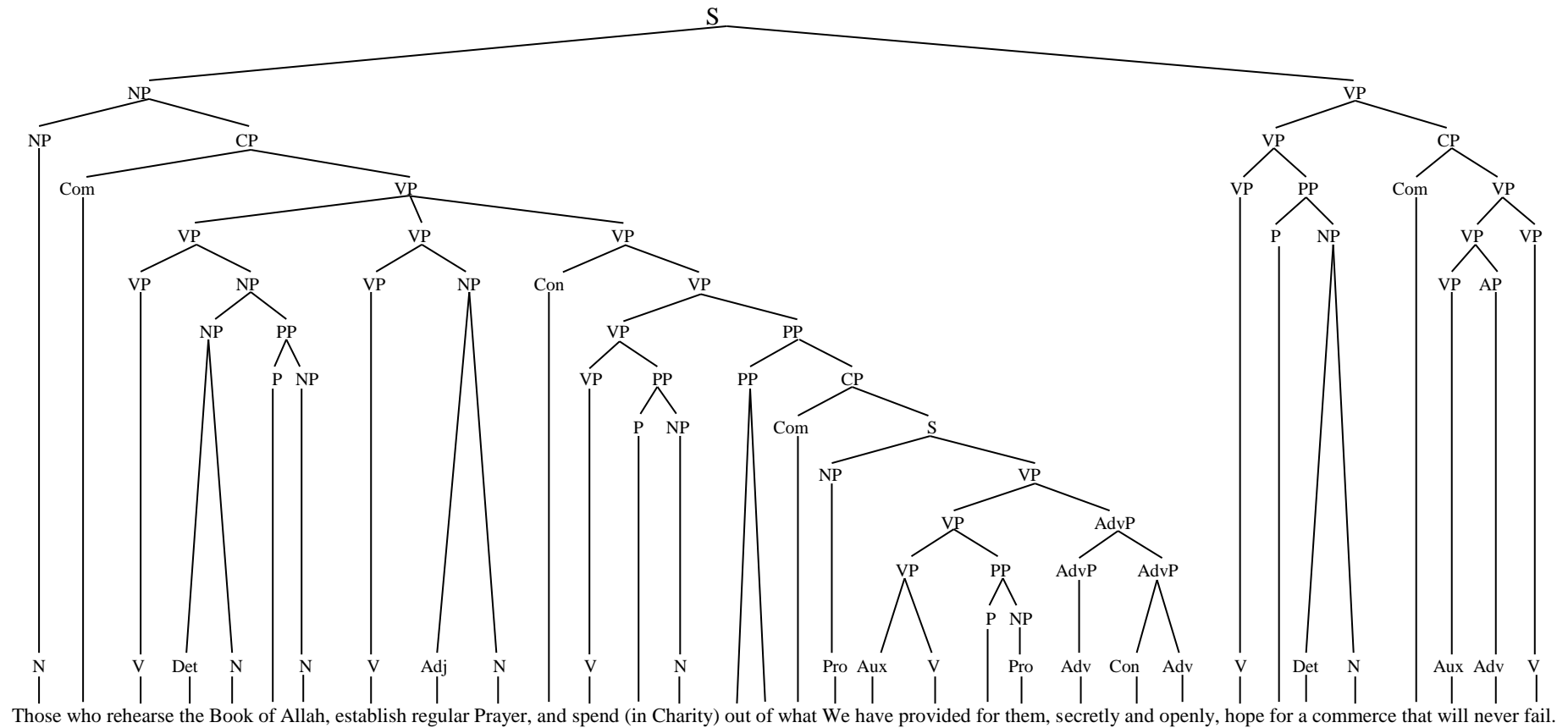
Sahih International translation: *Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provide them, secretly and publicly, [can] expert a profit that will perish.*



The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is a sentence consists of noun phrase formed by noun “those”, complement “who”, adverb “Indeed”, verb “recite”, determiner “the”, noun “Book”, preposition “of”, noun “Allah”, conjunction “and”, verb “establish”, noun “prayer”, conjunction “and”, verb “spend”, preposition “in”, determiner “His”, noun “cause”, preposition “out”, preposition “of”, complement “what”, pronoun “We”, auxiliary “have”, verb “provide”, pronoun “them”, adverb “secretly”, conjunction “and”, adverb “publicly” and followed by verb phrase consists of auxiliary “can”, verb “expert”, determiner “a”, noun “profit”, complement “that”, auxiliary “will” and verb “perish”.

Abdullah Yusuf Ali's translation: *Those who rehearse the Book of Allah, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, hope for a commerce that will never fail.*

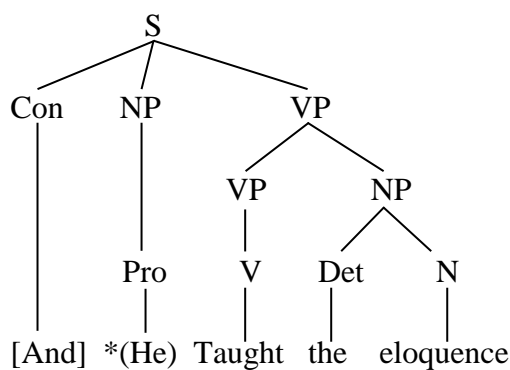


The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is a sentence consists of noun phrase and verb phrase. The noun phrase consists of noun “Those”, complement “who”, verb “rehearse”, determiner “the”, noun “Book”, preposition “of”, noun “Allah”, verb “establish”, adjective “regular”, noun “prayer”, conjunction “and”, verb “spend”, preposition “in”, noun “Charity”, preposition “out”, preposition “of”, complement “what”, pronoun “We”, auxiliary “have”, verb “provided”, preposition “for”, pronoun “them”, adverb “secretly”, conjunction “and”, adverb “openly”. The verb phrase consists of verb “hope”, preposition “for”, determiner “a”, noun “commerce”, complement “that”, auxiliary “will”, adverb “never” and verb “fail”.

**Datum 25 [surah Ar-Rahman (55): 4]:**

Sahih International translation: *[And] Taught him eloquence.*



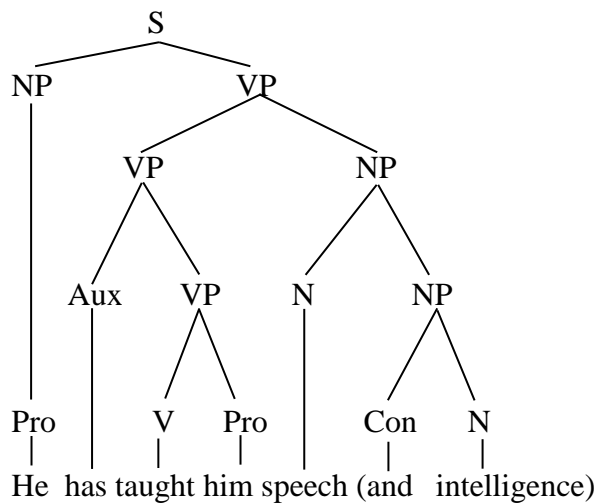
The formula of the diagram:  $S \rightarrow Con + NP + VP$

This *ayah* is as a verb phrase if it is seen with the translation. But it is a sentence if it is seen by using the meaning of the verse. It consists of conjunction “and” and followed by noun phrase (pronoun) “He” and verb

phrase. The verb phrase formed by verb “Taught”, and followed by noun phrase consists of determiner “the” and noun “eloquence”.

Note: the subject \*(He) does not exist in the translation. But it exists in the previous verse.

Abdullah Yusuf Ali’s translation by using tree diagrams: *He has taught him speech (and intelligence).*



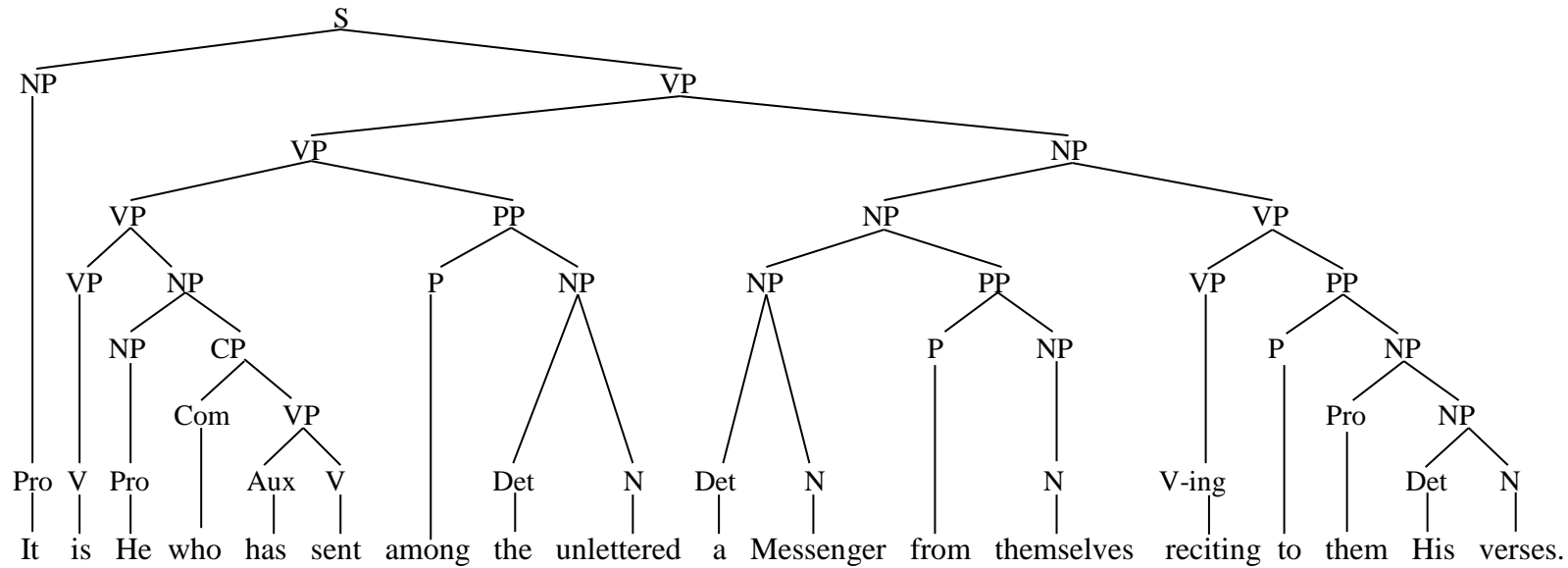
The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is a sentence consists of noun phrase and verb phrase. The noun phrase consists of pronoun “He”. The verb phrase consists of auxiliary “has”, verb “taught”, pronoun “him”, noun “speech”, conjunction “and”, and noun “intelligence”.



**Datum 26 [surah Al-Jumu'ah (62): 2]:**

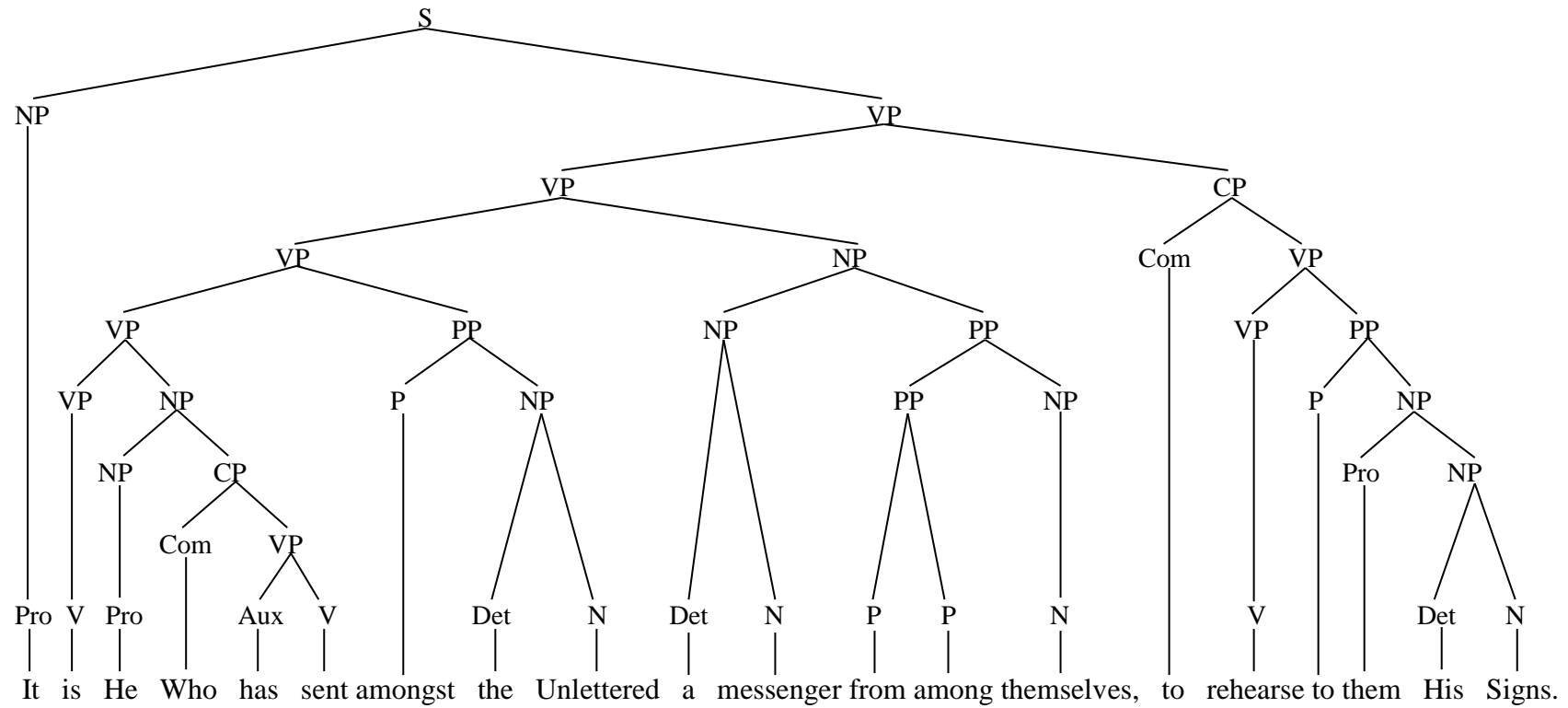
Sahih International translation: *It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses.*



The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is a sentence consists of noun phrase and verb phrase. The noun phrase consists of pronoun “It”. The verb phrase consists of verb “is”, pronoun “He”, complement “who”, auxiliary “has”, verb “sent”, preposition “among”, determiner “the”, noun “unlettered”, determiner “a”, noun “messenger”, preposition “from”, noun “themselves”, V-ing “reciting”, preposition “to”, pronoun “them”, determiner “His” and noun “verses”.

Abdullah Yusuf Ali's translation: *It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs.*

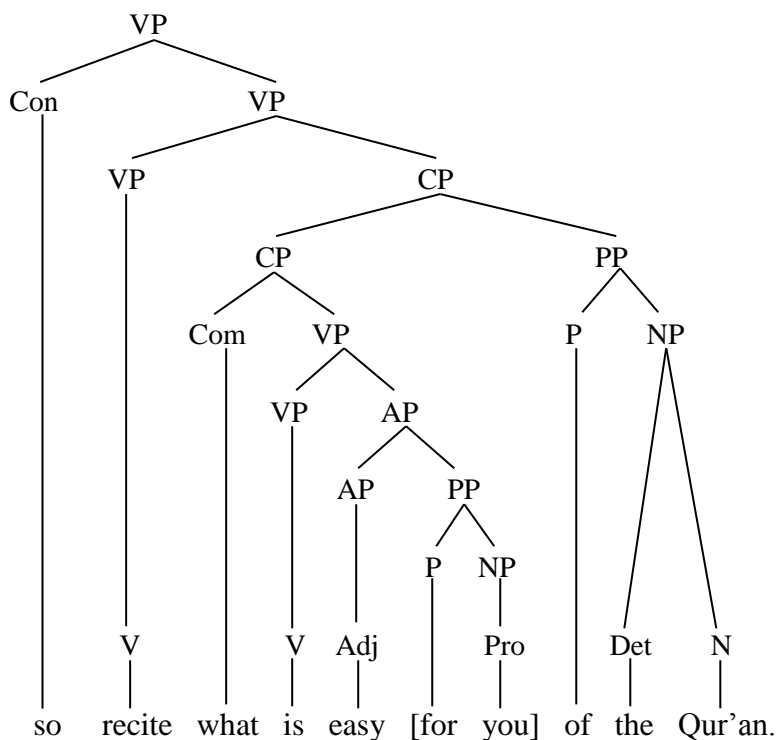


The formula of the diagram:  $S \rightarrow NP + VP$ .

This *ayah* is a sentence consists of noun phrase (pronoun) “It” followed by verb phrase consists of verb “is”, pronoun “He”, complement “who”, auxiliary “has”, verb “sent”, preposition “amongst”, determiner “a”, noun “Unlettered”, determiner “a”, noun “messenger”, preposition “from”, preposition “among”, noun “themselves”, complement “to”, verb “rehearse”, preposition “to”, pronoun “them”, determiner “His” and noun “Signs”.

**Datum 27 [surah Al-Muzzamil (73): 20]:**

Sahih International translation: *so recite what is easy [for you] of the Qur'an.*

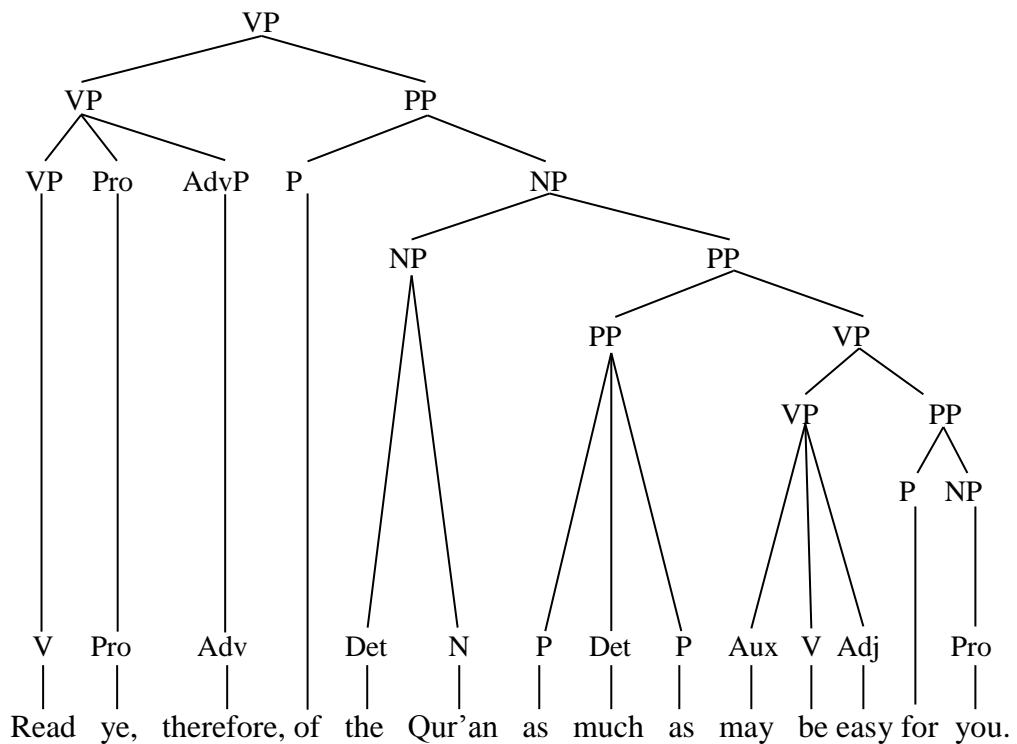


The formula of the diagram:  $VP \rightarrow Con + VP + CP$

This *ayah* is an verb phrase consists of conjunction “so” and followed by verb phrase formed by verb “recite”, then followed by complement phrase

formed by complement “what”, verb “is”, adjective “easy”, preposition “for”, pronoun “you”, preposition “of”, determiner “the” and noun “Qur’an”.

Abdullah Yusuf Ali’s translation: *Read ye, therefore, of the Qur’an as much as may be easy for you.*

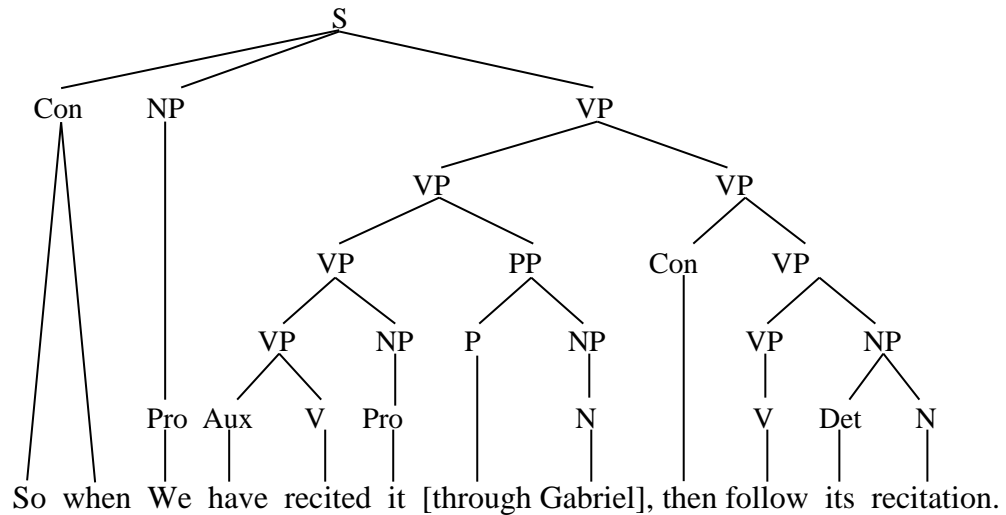


The formula of the diagram:  $VP \rightarrow VP + PP$

This *ayah* is a verb phrase consists of verb phrase, adverb phrase, preposition phrase and adjective phrase. The verb phrase consists of verb “Read” and pronoun “ye”. The adverb phrase consists of adverb “therefore”. The preposition phrase consists of preposition “of” and noun “Qur’an”. The adjective phrase consists of adjective “as”, adjective “much”, adjective “as”, auxiliary “may”, verb “be”, adjective “easy”, preposition “for” and pronoun “you”.

**Datum 28 [surah Al-Qiyamah (75): 18]**

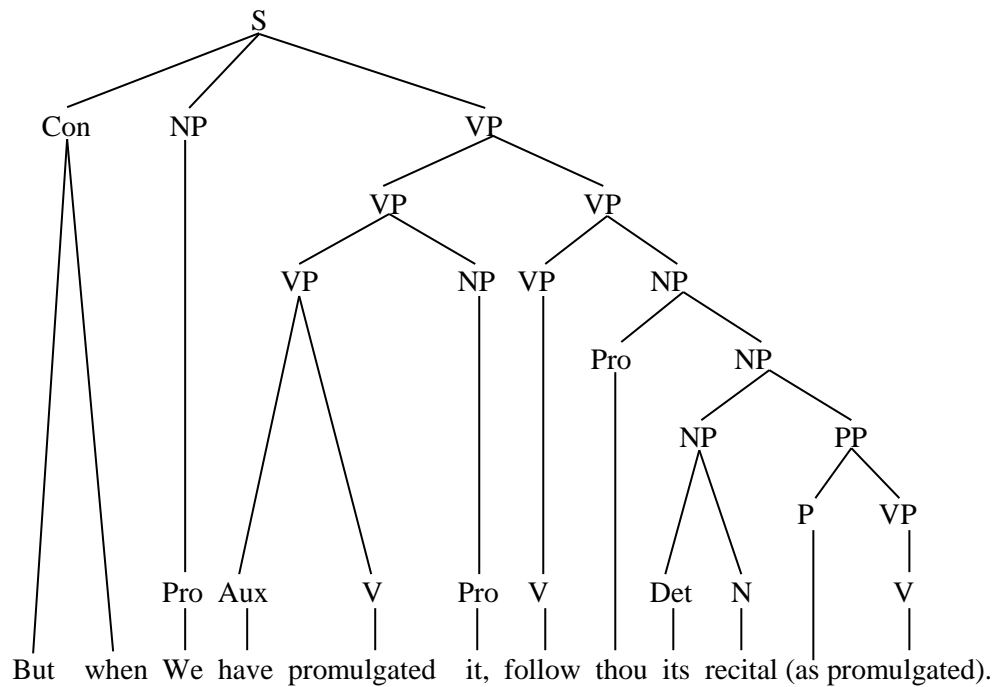
Sahih International translation: *So when We have recited it [through Gabriel], then follow its recitation.*



The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is classified as a sentence and it consists of conjunction “So” and “when”, noun phrase and verb phrase. The noun phrase of this sentence consists of pronoun “We”. The verb phrase consists of auxiliary “have”, verb “recited”, pronoun “it”, preposition “through”, noun “Gabriel”, conjunction “then”, verb “follow”, determiner “its” and noun “recitation”.

Abdullah Yusuf Ali's translation: *But when We have promulgated it, follow thou its recital (as promulgated).*

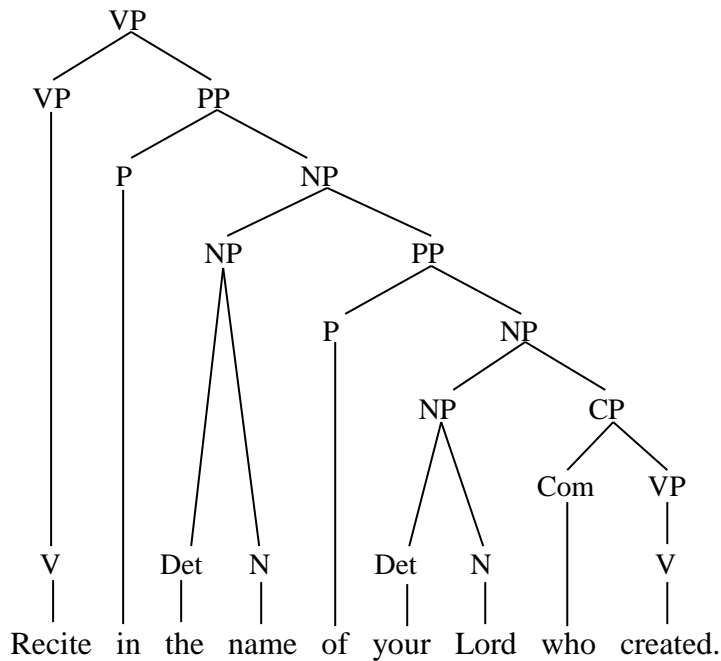


The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is a sentence which consists of conjunction formed by word “But” and “when”, noun phrase formed by pronoun “We”, and verb phrase formed by auxiliary “have”, verb “promulgated”, pronoun “it”, verb “follow”, pronoun “thou”, determiner “its”, noun “recital”, preposition “as” and verb “promulgated”.

**Datum 29 [surah Al-Alaq (96): 1]:**

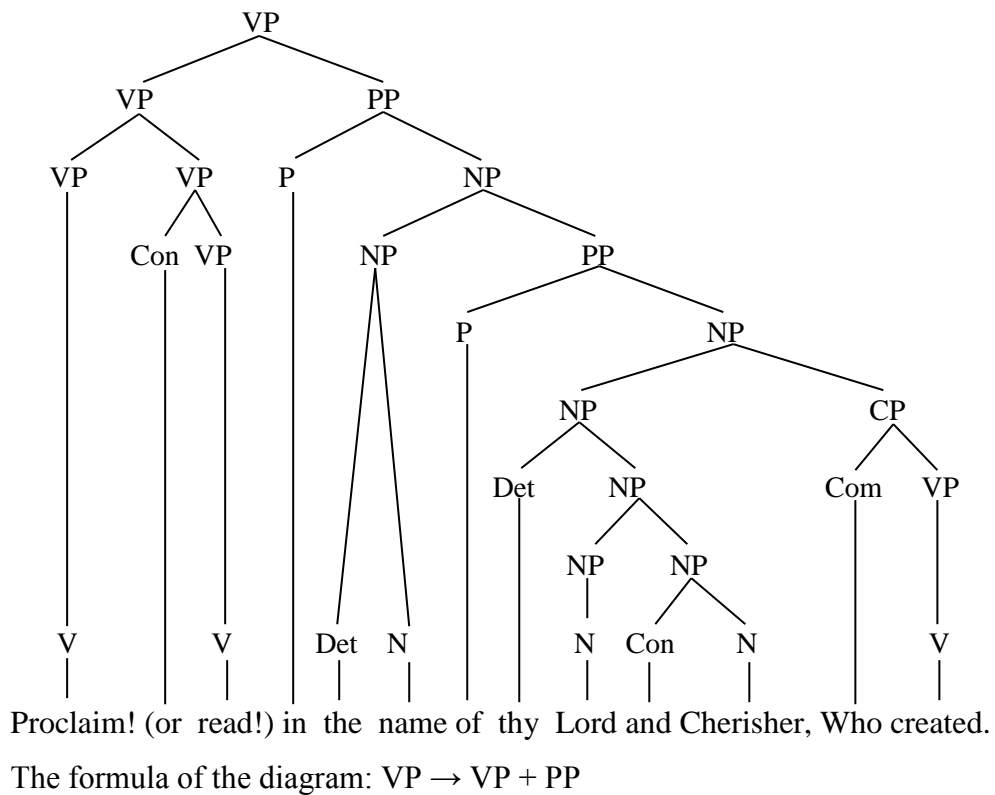
Sahih International translation: *Recite in the name of your Lord who created.*



The formula of the diagram:  $VP \rightarrow VP + PP$

This *ayah* is a verb phrase consists of verb “Recite”, followed by preposition phrase consists of preposition “in”, determiner “the”, noun “name”, preposition “of”, determiner “your”, noun “Lord”, complement “who” and verb “created”.

Abdullah Yusuf Ali's translation: *Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created.*



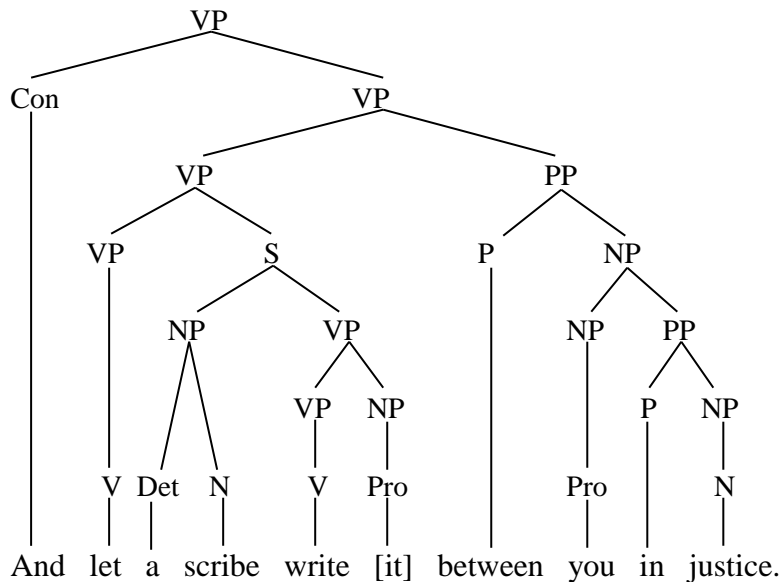
This *ayah* is a verb phrase consists of verb “Proclaim”, conjunction “or”, verb “read”, followed by preposition phrase consists of preposition “in”, determiner “the”, noun “name”, preposition “of”, determiner “thy”, noun “Lord”, conjunction “and”, noun “Cherisher”, complement “Who” and verb “created”.



d. Verses of Al-Qur'an Related to Writing Skill

**Datum 30 [surah Al-Baqarah (2): 282]:**

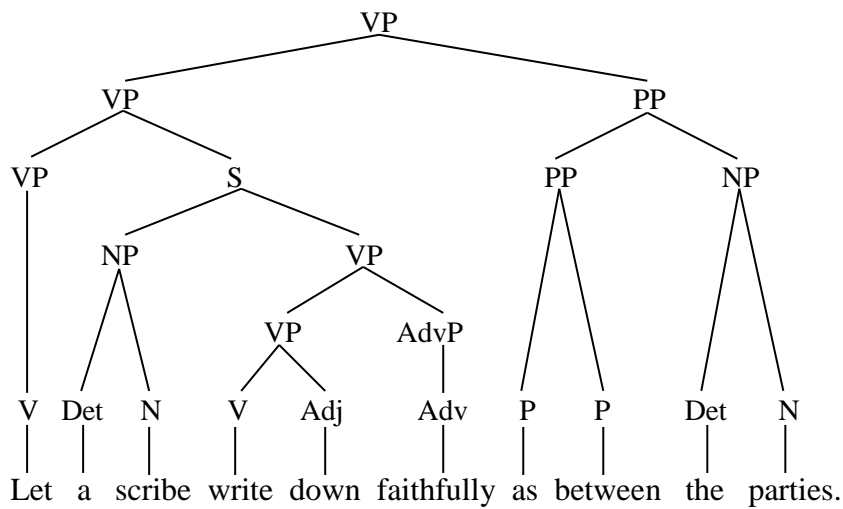
Sahih International translation: *And let a scribe write [it] between you in justice.*



The formula of the diagram:  $VP \rightarrow Con + VP + PP$

This *ayah* is a verb phrase consists of conjunction “and”, verb phrase and proposition phrase. The verb phrase consists of verb “let”, followed by a sentence consists of determiner “a” and noun “scribe” as noun phrase and verb “write” and pronoun “it” as verb phrase and followed by preposition phrase consists of preposition “between”, pronoun “you”, preposition “in” and noun “justice”.

Abdullah Yusuf Ali's translation: *Let a scribe write down faithfully as between the parties.*

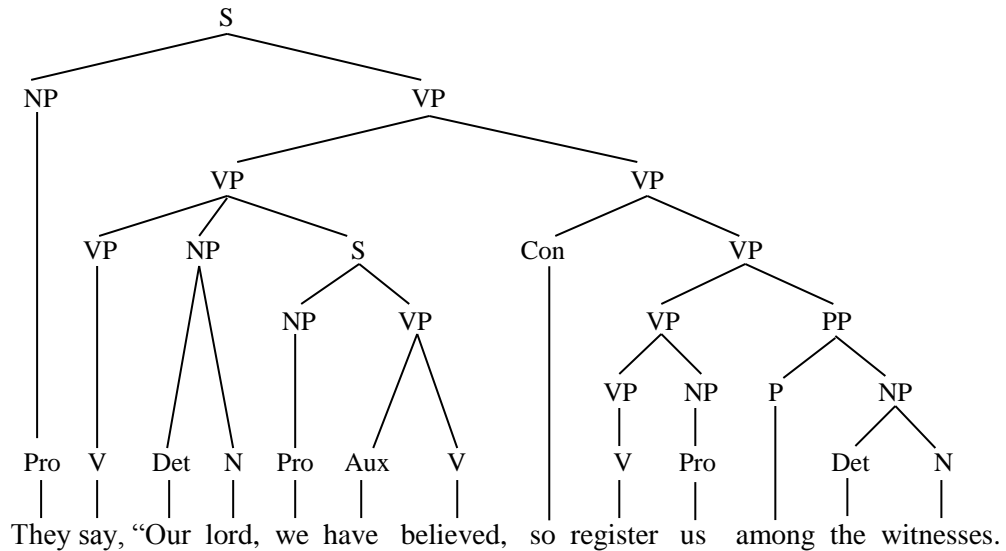


The formula of the diagram:  $VP \rightarrow VP + PP$

This *ayah* is a verb phrase consists of verb phrase and preposition phrase. The verb phrase consists of verb "Let", followed by a sentence consists of determiner "a" and noun "scribe" as noun phrase and verb "write", adjective "down" and adverb "faithfully" as verb phrase and followed by preposition phrase consists of preposition "as", preposition "between", determiner "the" and noun "parties".

**Datum 31 [surah Al-Maidah (5): 83]:**

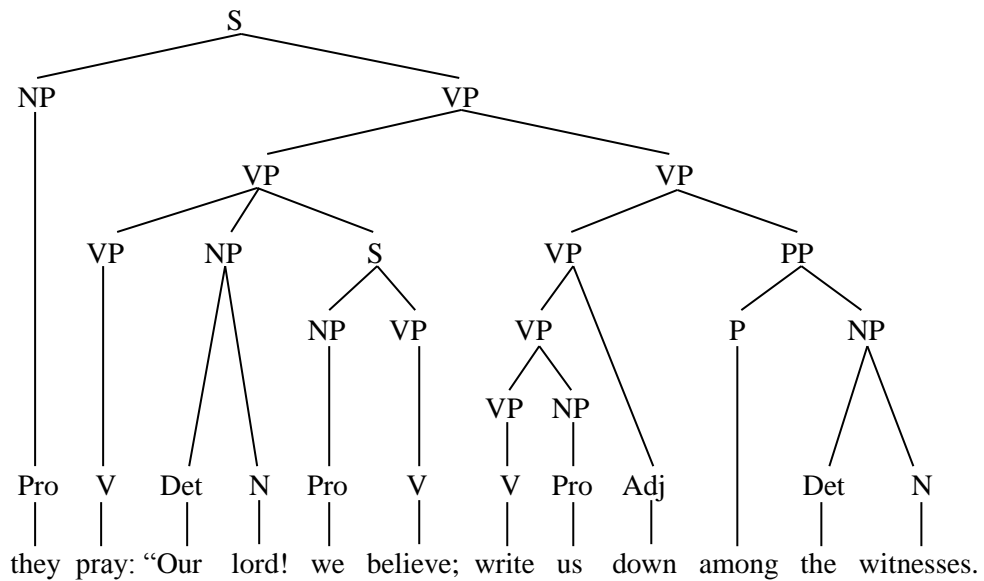
Sahih International translation: *They say, “Our lord, we have believed, so register us among the witnesses.*



The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is a sentence consists of noun phrase (pronoun) “They” followed by verb phrase consists of verb “say”, determiner “Our”, noun “lord”, pronoun “we”, auxiliary “have”, verb “believed”, conjunction “so”, verb “register”, pronoun “us”, preposition “among”, determiner “the” and noun “witnesses.

Abdullah Yusuf Ali's translation: *they pray: "Our lord! we believe; write us down among the witnesses.*

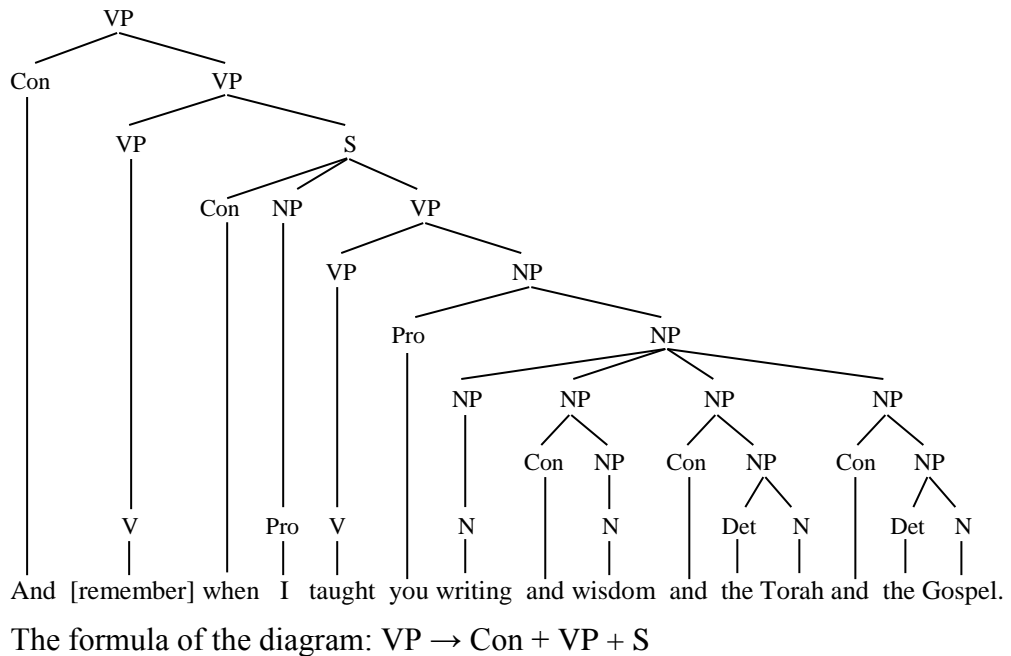


The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is a sentence consists of noun phrase (pronoun) "they" followed by verb phrase consists of verb "pray", determiner "Our", noun "lord", pronoun "we", verb "believe", verb "write", pronoun "us", adjective "down", preposition "among", determiner "the" and noun "witnesses".

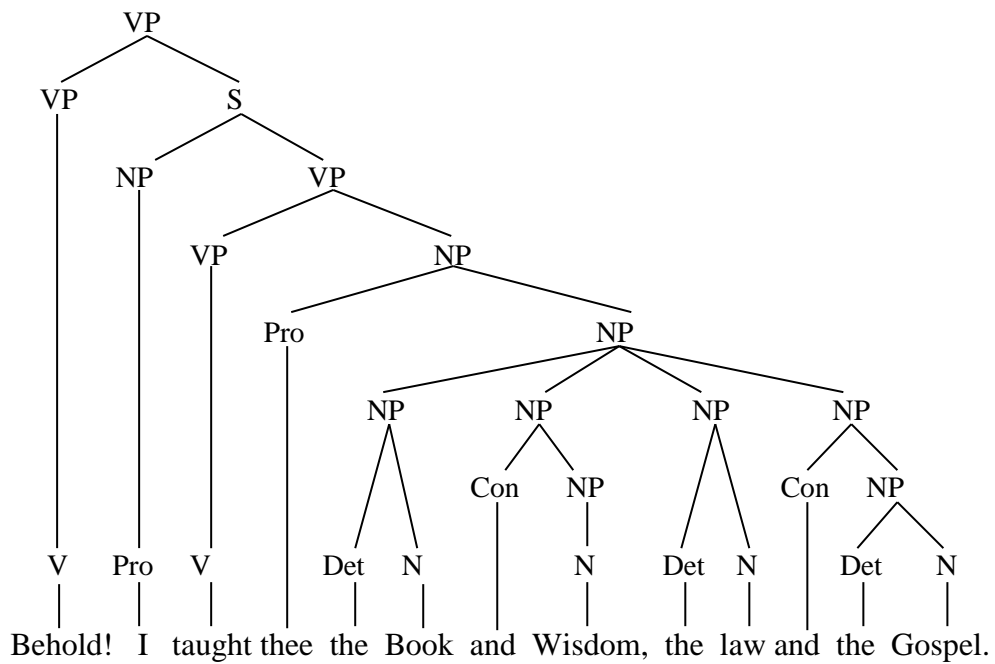
**Datum 32 [surah Al-Maidah (5): 110]:**

Sahih International translation: *And [remember] when I taught you writing and wisdom and the Torah and the Gospel.*



This *ayah* is a verb phrase consists of conjunction “And”, verb phrase and sentence. The verb phrase consists of verb “remember”, followed by a sentence consists of conjunction “when”, pronoun “I” as noun phrase and verb “taught”, pronoun “you”, noun “writing”, conjunction “and”, noun “wisdom”, conjunction “and”, determiner “the”, noun “Torah”, conjunction “and”, determiner “the” and noun “Gospel” as verb phrase.

Abdullah Yusuf Ali's translation: *Behold! I taught thee the Book and Wisdom, the law and the Gospel.*

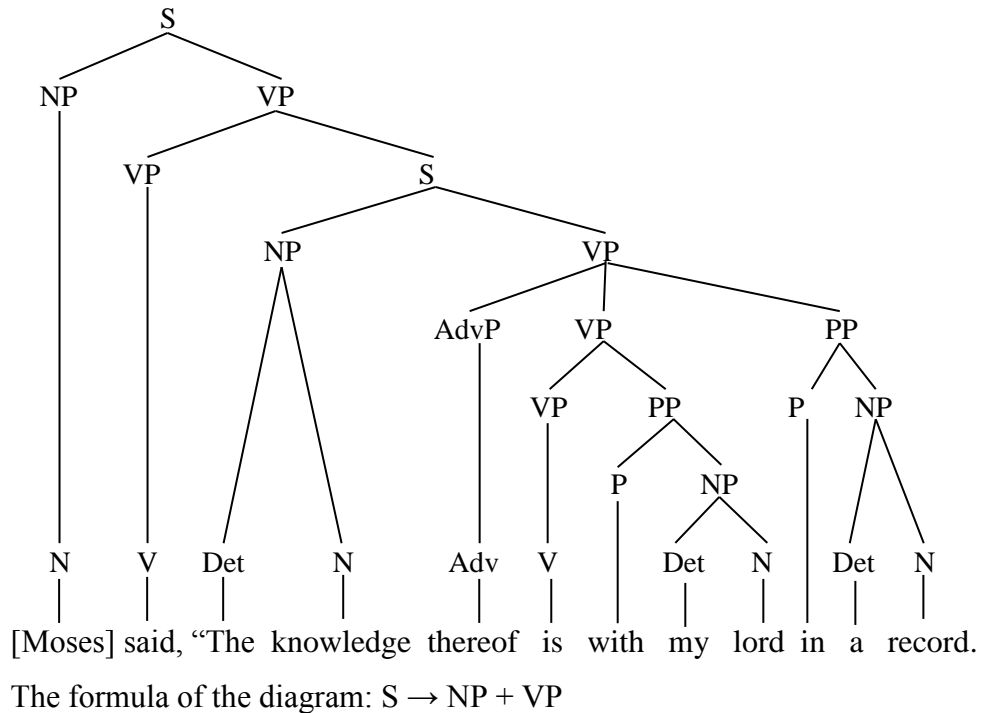


The formula of the diagram:  $VP \rightarrow VP + S$

This *ayah* is a verb phrase consists of verb phrase and sentence. The verb phrase consists of verb "Behold", followed by a sentence consists of pronoun "I" as noun phrase and verb "taught", pronoun "thee", determiner "the", noun "Book", conjunction "and", noun "Wisdom", determiner "the", noun "law", conjunction "and", determiner "the" and noun "Gospel" as verb phrase

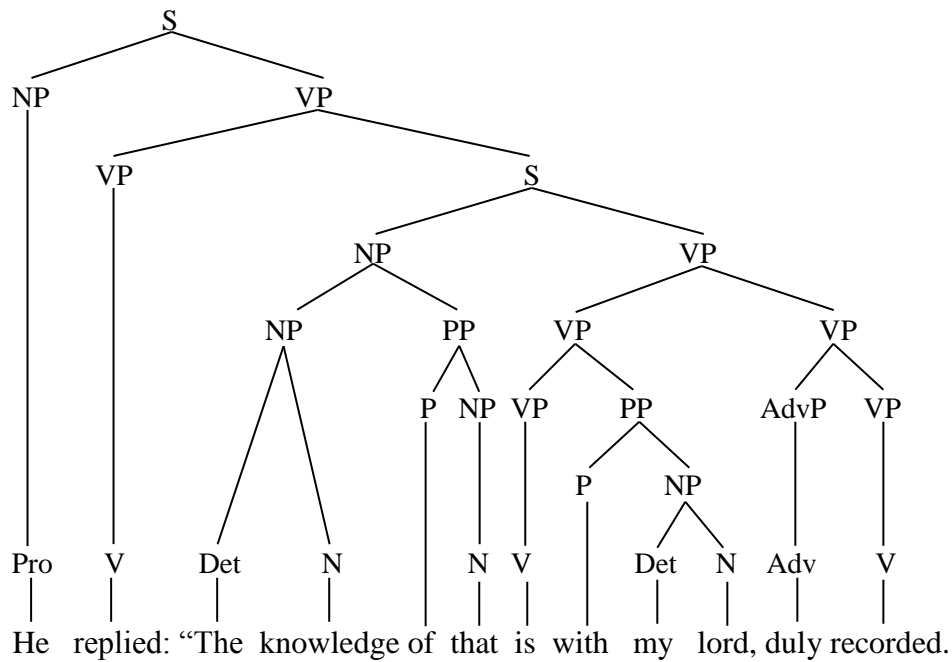
**Datum 33 [surah Thaahaa (20): 52]:**

Sahih International translation: *[Moses] said, "The knowledge thereof is with my lord in a record."*



This *ayah* is a sentence consists of noun phrase (noun) “Moses” followed by verb phrase consists of verb “said” and followed by sentence consists of determiner “The” and noun “knowledge” as noun phrase, adverb “thereof” verb “is”, preposition “with”, determiner “my” and noun “lord” as verb phrase and preposition “in”, determiner “a” and noun “record” as preposition phrase.

Abdullah Yusuf Ali's translation: *He replied: "The knowledge of that is with my lord, duly recorded."*



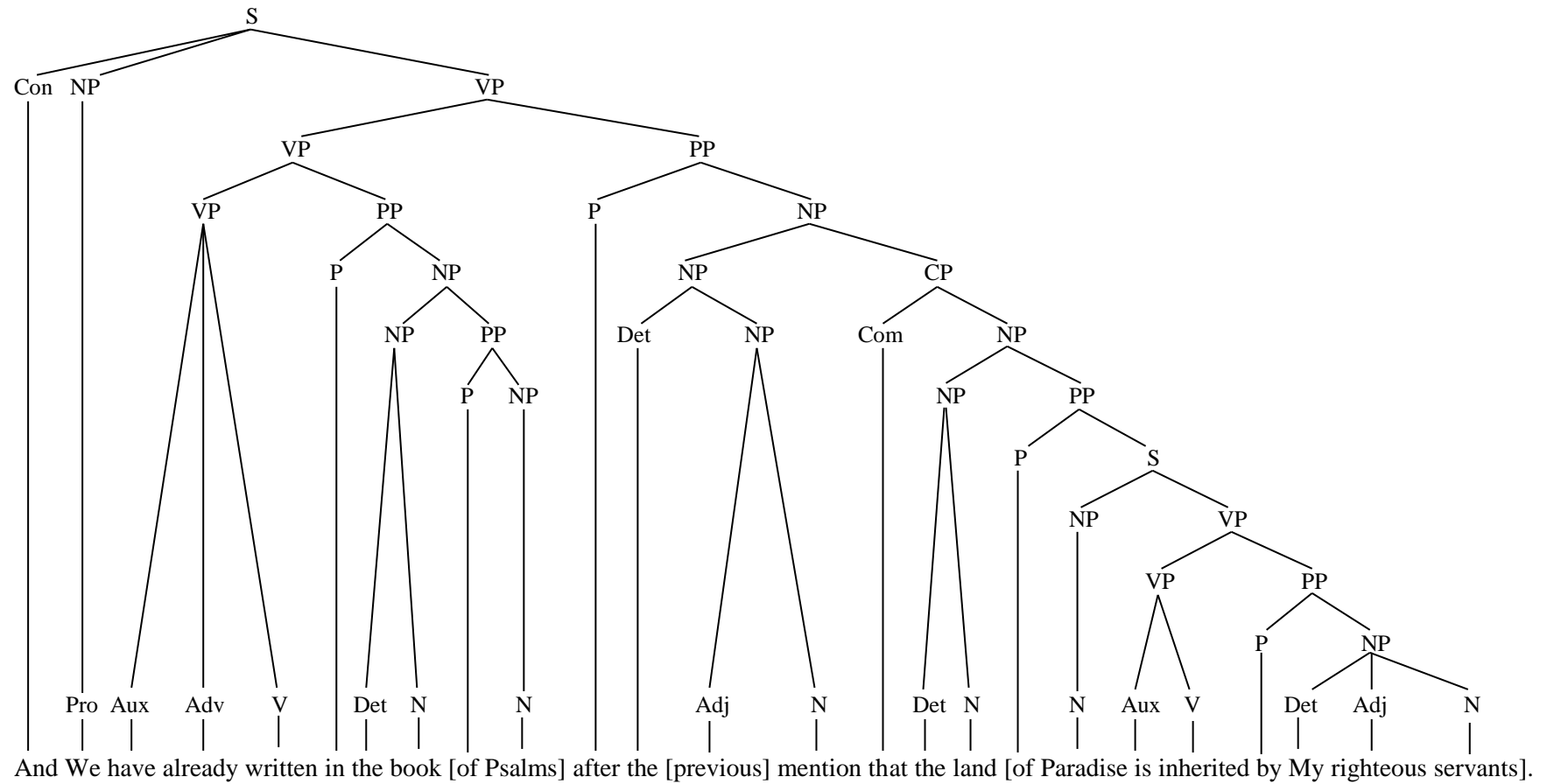
The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is a sentence consists of noun phrase (pronoun) "He" followed by verb phrase consists of verb "replied" and followed by sentence consists of determiner "The", noun "knowledge" preposition "of" and noun "that" as noun phrase, verb "is", preposition "with", determiner "my" and noun "lord", adverb "duly" and verb "recorded" as verb phrase.



**Datum 34 [surah Al-Anbiyaa' (21): 105]:**

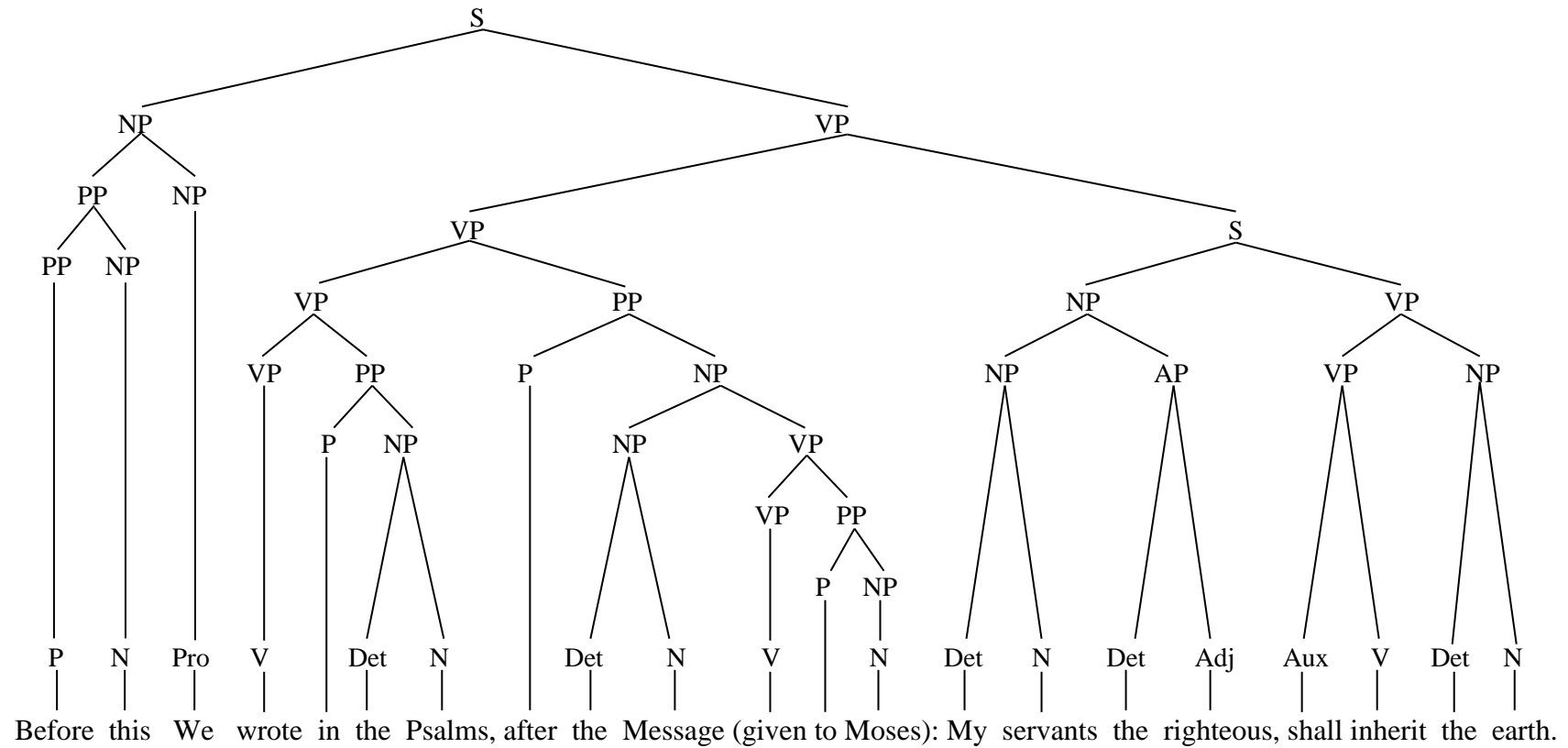
Sahih International translation: *And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise is inherited by My righteous servants].*



The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is a sentence consists of a conjunction “And”, noun phrase which is formed by a pronoun “We”, and verb phrase formed by auxiliary “have”, adverb “already”, verb “written”, preposition “in”, determiner “the”, noun “book”, preposition “of”, noun “Psalms”, preposition “after”, determiner “the”, adjective “previous”, noun “mention”, complement “that”, determiner “the”, noun “land”, preposition “of”, noun “Paradise”, auxiliary “is”, verb “inherited”, preposition “by”, determiner “My”, adjective “righteous” and noun “servants”.

Abdullah Yusuf Ali's translation: *Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the earth.*

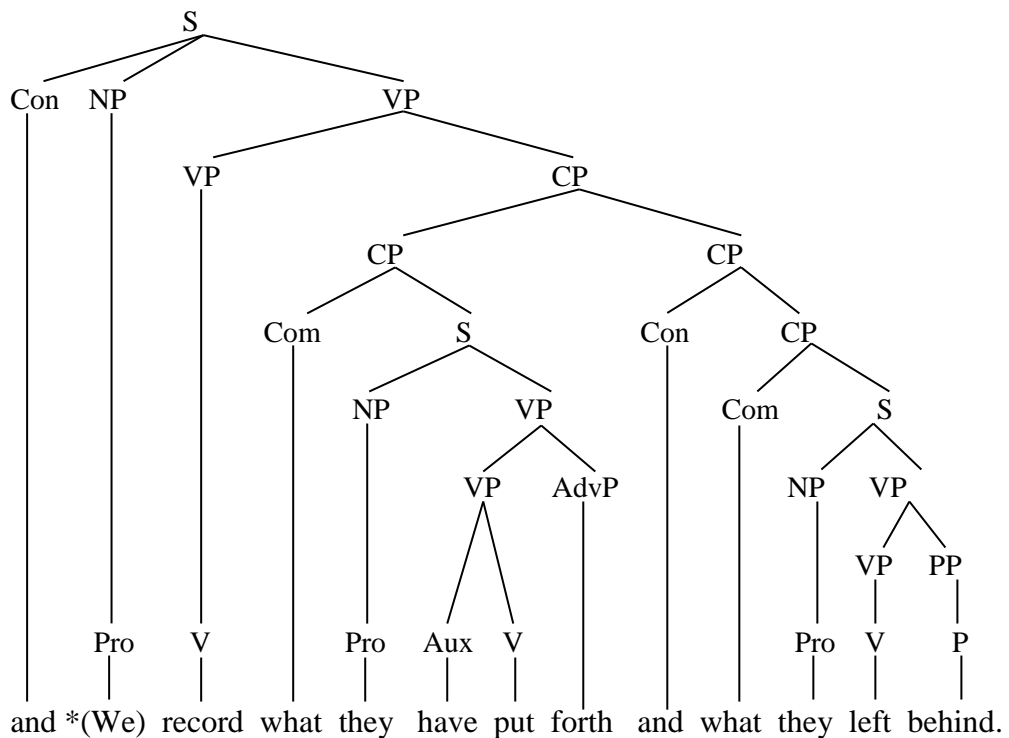


The formula of the diagram:  $S \rightarrow NP + VP$

This *ayah* is a sentence consists of noun phrase and verb phrase. The noun phrase of this sentence consists of preposition “in”, noun “this”, pronoun “We”, the verb phrase consists of verb “wrote”, preposition “in”, determiner “the”, noun “Psalms”, preposition “after”, determiner “the”, noun “Message”, verb “given”, preposition “to”, noun “Moses”, followed by a sentence consists of determiner “My”, noun “servants” determiner “the” and adjective “righteous” as noun phrase and auxiliary “shall”, verb “inherit”, determiner “the” and noun “earth” as verb phrase.

**Datum 35 [surah Yaasiin (36): 12]:**

Sahih International translation: *and record what they have put forth and what they left behind.*

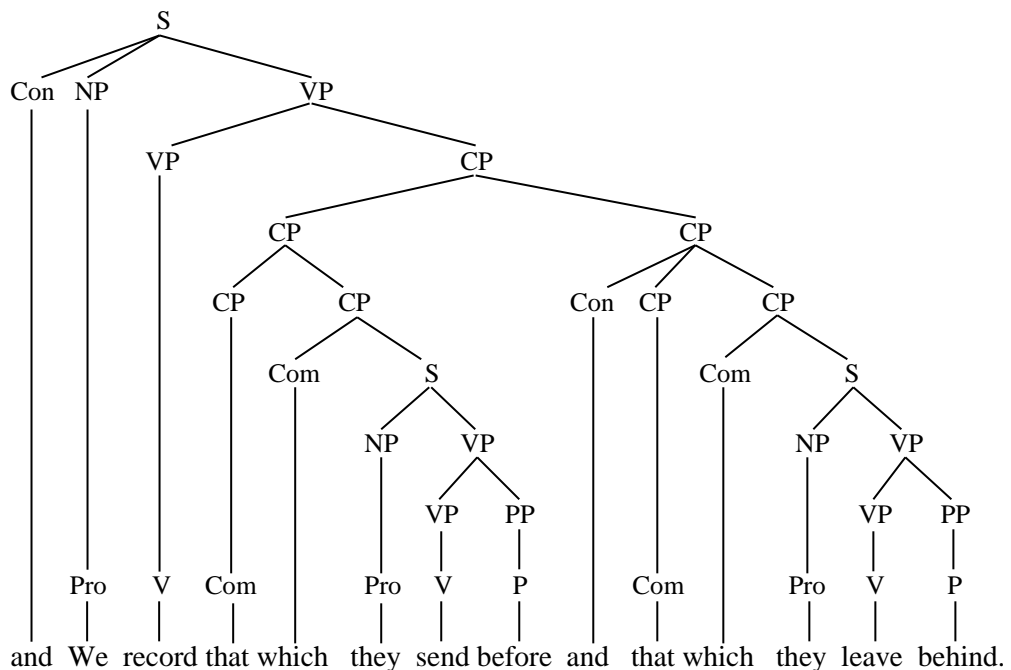


The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is as a verb phrase if it is seen with the translation. But it is a sentence if it is seen by using the meaning of the verse. It consists of conjunction “and” and followed by noun phrase (pronoun) “We” and verb phrase. The verb phrase consists of verb “record”, and complement phrase formed by complement “what”, followed by a sentence consists of pronoun “they” as noun phrase and auxiliary “have”, verb “put”, and adverb “forth” as verb phrase, followed by conjunction “and” and complement phrase formed by complement “what”, pronoun “they”, verb “left” and preposition “behind”.

Note: the subject \*(We) does not exist in the translation. But it exists in the previous sentence of the verse.

Abdullah Yusuf Ali’s translation: *and We record that which they send before and that which they leave behind.*

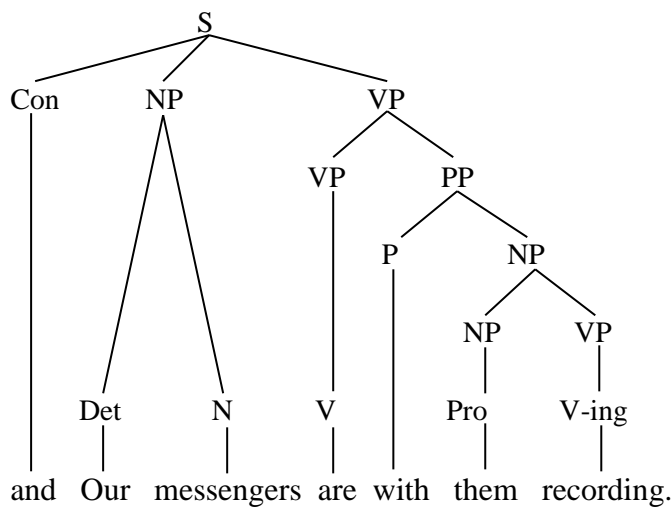


The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is a sentence consists of a conjunction “and”, noun phrase which is formed by a pronoun “We”, and verb phrase formed by verb “record”, followed by complement phrase consists of complement “which” followed by a sentence consists of pronoun “they” as noun phrase and verb “send” and preposition “before” as verb phrase, and followed by conjunction “and” and complement phrase consists of complement “that”, complement “which”, pronoun “they”, verb “leave” and preposition “behind”.

**Datum 36 [surah Az-Zukhruf (43): 80]:**

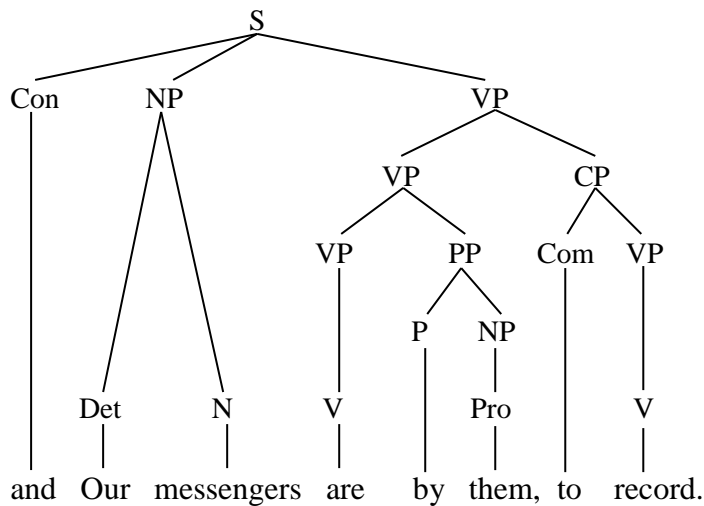
Sahih International translation: *and Our messengers are with them recording.*



The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is a sentence consists of a conjunction “and”, noun phrase which is formed by determiner “Our” and noun “messengers”, and verb phrase formed by verb “are”, preposition “with”, pronoun “them” and v-ing “recording”.

Abdullah Yusuf Ali's translation: *and Our messengers are by them, to record.*

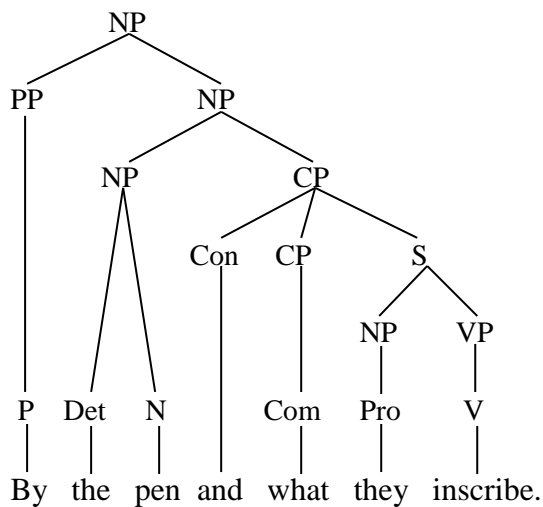


The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$

This *ayah* is a sentence consists of a conjunction “and”, noun phrase which is formed by determiner “Our” and noun “messengers”, and verb phrase formed by verb “are”, preposition “by”, pronoun “them”, complement “to” and verb “record”.

**Datum 37 [surah Al-Qalam (68): 1]:**

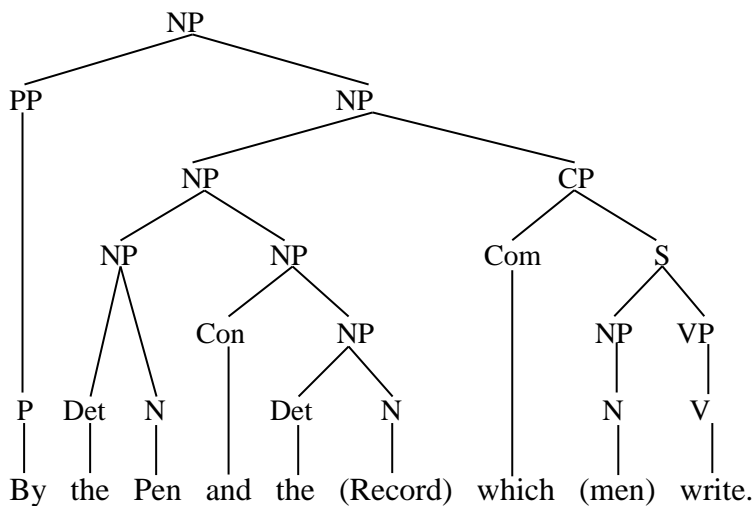
Sahih International translation: *By the pen and what they inscribe.*



The formula of the diagram:  $NP \rightarrow PP + NP$

This *ayah* is a noun phrase consists of preposition phrase “By” and noun phrase. The noun phrase consists of determiner “the”, noun “pen”, followed by conjunction “and” and complement phrase consists of complement “what” followed by a sentence consists of pronoun “they” as noun phrase and verb “inscribe” as verb phrase.

Abdullah Yusuf Ali’s translation: *By the Pen and the (Record) which (men) write.*



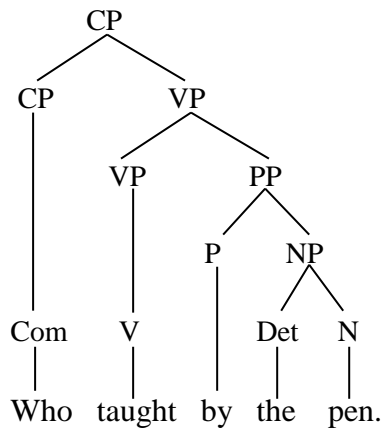
The formula of the diagram:  $NP \rightarrow PP + NP$

This *ayah* is a noun phrase consists of preposition phrase “By” and noun phrase. The noun phrase consists of determiner “the”, noun “pen”, conjunction “and”, determiner “the”, noun “Record”, followed by complement phrase consists of complement “what” followed by a sentence consists of noun “men” as noun phrase and verb “write” as verb phrase.



**Datum 38** [*surah Al-Alaq (96): 4*]

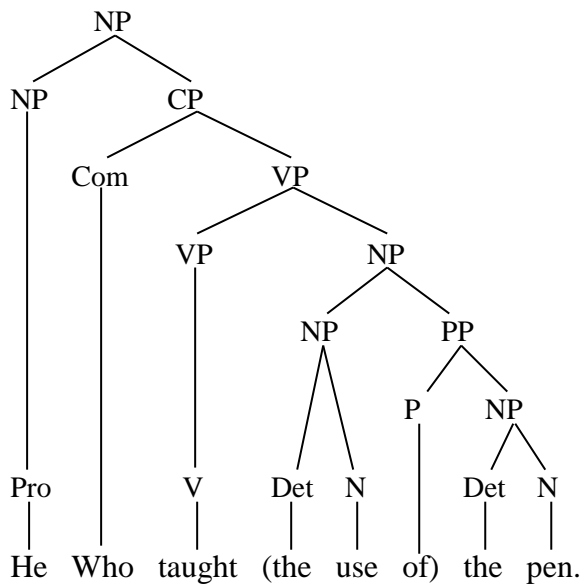
Sahih International translation: *Who taught by the pen.*



The formula of the diagram:  $CP \rightarrow CP + VP$

This *ayah* is a complement phrase which consists of complement “Who” and followed by a verb phrase. The verb phrase in this *ayah* consists of verb “taught”, preposition “by”, determiner “the” and noun “pen”.

Abdullah Yusuf Ali’s translation: *He Who taught (the use of) the pen.*



The formula of the diagram:  $NP \rightarrow NP + CP$

This *ayah* is a noun phrase which consists of pronoun “He” and followed by a complement phrase. The complement phrase in this *ayah* consists of complement “Who” followed by verb “taught”, determiner “the”, noun “use”, preposition “of”, determiner “the” and noun “pen”.

## **2. The differences of syntactic patterns found in the English translation of verses of Al-Qur’an related to skills in language translated by Sahih International and Abdullah Yusuf Ali**

### **a. Verses of Al-Qur’an Related to Listening Skill**

#### **Datum 1 [surah Al An’am (6) : 36]:**

Sahih International translation: *Only those who hear will respond.* The formula of the diagram:  $S \rightarrow NP + VP$

Abdullah Yusuf Ali’s translation: *Those who listen (in truth), be sure, will accept.* The formula of the diagram:  $S \rightarrow NP + VP$

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow NP + VP$ . In the same case in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow NP + VP$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, there is an adjective phrase “Only” in the beginning of the sentence in Sahih International translation, while there is not an adjective phrase in the beginning of the sentence in Abdullah Yusuf Ali’s translation.

Second, there is not a preposition phrase in Sahih International translation, while there is a preposition phrase consists of preposition “in” and noun “truth” in Abdullah Yusuf Ali’s translation. The last, there is not a verb phrase consists of verb “be” and adjective “sure” in Sahih International as used in Abdullah Yusuf Ali’s translation.

**Datum 2 [surah Al A’raaf (7): 204]:**

Sahih International translation: *So when the Qur’an is recited, then listen to it and pay attention that you may receive mercy.* The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

Abdullah Yusuf Ali’s translation: *When the Qur’an is read, listen to it with attention, and hold your peace: that ye may receive Mercy.* The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ . In the same case in Abdullah Yusuf Ali’s translation, the formula of the diagram is:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, there are two conjunctions “So” and “when” in the beginning of the sentence in Sahih International translation, while there is only one conjunction “When” in the beginning of the sentence in Abdullah Yusuf Ali’s translation. Second, there is a conjunction “then” in the middle of the

sentence in Sahih International translation, while there is not a conjunction “then” in the middle of the sentence in Abdullah Yusuf Ali’s translation. Third, there is not preposition phrase “with” in the middle of the sentence in Sahih International translation as mentioned in Abdullah Yusuf Ali’s translation. The last, there is not verb phrase consists of verb “hold” as verb phrase, determiner “your” and noun “peace” as noun phrase in the middle of the sentence in Sahih International translation as mentioned in Abdullah Yusuf Ali’s translation.

**Datum 3 [surah An-Nahl (16): 78]:**

Sahih International translation: *and He made for you hearing and vision and intellect that perhaps you would be grateful.* The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

Abdullah Yusuf Ali’s translation: *and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah).* The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ . In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, there is not a

noun phrase consists of conjunction “and” and noun “affections” in middle of the sentence in Sahih International translation as mentioned in Abdullah Yusuf Ali’s translation. Second, there is an adverb phrase “perhaps” in the middle of the sentence in Sahih International translation, while there is not an adverb phrase in the middle of the sentence in Abdullah Yusuf Ali’s translation. The last, Sahih International translation uses adjective phrase “grateful” in the last of the sentence, while Abdullah Yusuf Ali’s translation uses noun phrase consists of noun “thanks” followed by preposition phrase formed by preposition “to” and noun “Allah”.

**Datum 4 [surah Thaaha (20): 13]:**

Sahih International translation: *And I have chosen you, so listen to what is revealed [to you]*. The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

Abdullah Yusuf Ali’s translation: *I have chosen thee: listen, then, to the inspiration (sent to thee)*. The formula of the diagram:  $S \rightarrow \text{NP} + \text{VP}$ .

From the two translations, there are differences in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ . While in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow \text{NP} + \text{VP}$ .

Moreover, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, there is

a conjunction “and” in the beginning of the sentence in Sahih International translation, while there is not a conjunction in the beginning of the sentence in Abdullah Yusuf Ali’s translation. Second, Sahih International translation uses a verb phrase consists of conjunction “so” and verb “listen” in the middle of the sentence, while Abdullah Yusuf Ali’s translation uses verb phrase consists of verb “listen” and conjunction “then” in the middle of the sentence. The last, Sahih International translation uses complement phrase “what” followed by verb phrase formed by auxiliary “is” and verb “revealed” in the middle of the sentence, while Abdullah Yusuf Ali’s translation uses noun phrase consists of determiner “the” and noun “inspiration” in the middle of the sentence.

**Datum 5 [surah Al-Mu’minuun (23): 78]:**

Sahih International translation: *And it is He who produced for you hearing and vision and hearts.* The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

Abdullah Yusuf Ali’s translation: *It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding.* The formula of the diagram:  $S \rightarrow \text{NP} + \text{VP}$ .

From the two translations, there are differences in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ . While in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow \text{NP} + \text{VP}$ .

Moreover, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, there is a conjunction “And” in the beginning of the sentence in Sahih International translation, while there is not a conjunction in the beginning of the sentence in Abdullah Yusuf Ali’s translation. Second, Sahih international translation does not use an auxiliary “has” from verb phrase in the middle of the sentence as used in Abdullah Yusuf Ali’s translation. Third, there is not a noun phrase consists of determiner “the” and noun “faculties” followed preposition phrase “of” in the middle of the sentence in Sahih International translation, while Abdullah Yusuf Ali’s translation uses it. Forth, Sahih International translation uses noun phrase consists of three nouns “hearing”, “vision”, and “hearts” in the last of the sentence, while Abdullah Yusuf Ali’s translation uses noun phrase consists of four noun “hearing”, “sight”, “feeling” and “understanding” in the last of the sentence. The last, Sahih International translation uses two conjunctions “and” in the last of the sentence, while Abdullah Yusuf Ali’s translation uses one conjunction “and” in the last of the sentence.

**Datum 6 [surah Ar-Ruum (30): 23]**

Sahih International translation: *Indeed in that are signs for a people who listen.* The formula of the diagram:  $S \rightarrow NP + VP$ .

Abdullah Yusuf Ali’s translation: *verily in that are signs for those who hearken.* The formula of the diagram:  $S \rightarrow NP + VP$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow NP + VP$ . In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow NP + VP$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. There is one difference in this sentence. Sahih International translation uses determiner “a” from noun phrase “people” in the middle of the sentence, while Abdullah Yusuf Ali's translation does not use it because the noun phrase is “those”.

**Datum 7 [surah As-Sajadah (32): 9]:**

Sahih International translation: *and made for you hearing and vision and hearts*. The formula of the diagram:  $VP \rightarrow Con + VP + PP$  if it is seen with translation. But it is:  $S \rightarrow Con + NP + VP$  if it is seen by using the meaning of the sentence of the verse.

Abdullah Yusuf Ali's translation: *And He gave you (the faculties of hearing and sight and feeling (and understanding))*. The formula of the diagram:  $S \rightarrow Con + NP + VP$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow Con + NP + VP$ . In the same case, in



Abdullah Yusuf Ali's translation, the formula of the diagram is: S → Con + NP + VP.

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, Sahih International translation uses a verb phrase if it is seen with translation. But it is a sentence if it is seen by using the meaning of the sentence of the verse. The subject “He” exists in the previous sentence of the verse. While Abdullah Yusuf Ali’s translation uses a sentence. Second, because Sahih International translation uses verb phrase so there is not a noun phrase in the beginning after a conjunction “and”, while Abdullah Yusuf Ali’s translation uses a sentence so there is a noun phrase (pronoun) “He” in the beginning after a conjunction. Third, Sahih International translation uses a preposition phrase “for” in the beginning after verb phrase “made”, while Abdullah Yusuf Ali’s translation does not use a preposition phrase in the beginning after verb phrase “gave”. Third, there is not a noun phrase consists of determiner “the” and noun “faculties” followed by preposition phrase “of” in Sahih International translation as used in Abdullah Yusuf Ali’s translation. Forth, Sahih International translation uses noun phrase consists of three nouns “hearing”, “vision”, and “hearts”, while Abdullah Yusuf Ali’s translation uses noun phrase consists of four noun “hearing”, “sight”, “feeling” and “understanding”. The last,

Sahih International translation uses two conjunctions “and”, while Abdullah Yusuf Ali’s translation uses three conjunctions “and”.

**Datum 8 [surah Faathir (35): 22]:**

Sahih International translation: *Indeed, Allah causes to hear whom He wills.* The formula of the diagram:  $S \rightarrow NP + VP$ .

Abdullah Yusuf Ali’s translation: *Allah can make any that He wills to hear.* The formula of the diagram:  $S \rightarrow NP + VP$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow NP + VP$ . In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow NP + VP$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, there is an adverb phrase “Indeed” in the beginning of the sentence in Sahih International translation, while there is not an adverb phrase in the beginning of the sentence in Abdullah Yusuf Ali’s translation. Second, there is not an auxiliary “can” in the beginning after a noun phrase “Allah” of the sentence in Sahih International translation as mentioned in Abdullah Yusuf Ali’s translation. Third, there is not a noun phrase (determiner) “any” in the middle of the sentence in Sahih International translation as used in Abdullah Yusuf Ali’s translation. The last, Sahih International translation uses a sentence consists of

pronoun “He” as noun phrase and verb “wills” as verb phrase in the last of the sentence, while Abdullah Yusuf Ali’s translation uses a sentence consists of pronoun “He” as noun phrase and verb “wills” followed complement phrase formed by complement “to” and verb “hear” in the last of the sentence.

**Datum 9 [surah Al-Mulk (67): 23]:**

Sahih International translation: *Say, “It is who has produced you and made for you hearing and vision and hearts”*. The formula of the diagram:  $VP \rightarrow VP + S$ .

Abdullah Yusuf Ali’s translation: *Say: “It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding*. The formula of the diagram:  $VP \rightarrow VP + S$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $VP \rightarrow VP + S$ . In the same case, in Abdullah Yusuf Ali’s translation, the formula of the diagram is:  $VP \rightarrow VP + S$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, Sahih International translation does not use noun phrase (pronoun) “He” in the beginning after verb phrase “is”, while Abdullah Yusuf Ali’s translation uses it. Second, Sahih International translation does not use

a verb phrase consists of conjunction “and” followed by verb phrase “made” and noun phrase formed by pronoun “you” and verb “grow” in the middle of the phrase, while Abdullah Yusuf Ali’s translation uses it. Third, Sahih International translation does not use noun phrase consists of determiner “the” and noun “faculties” followed by preposition “of” in the middle of the phrase, while Abdullah Yusuf Ali’s translation uses it. Forth, Sahih International translation uses noun phrase consists of three nouns “hearing”, “vision”, and “hearts” in the last of the sentence, while Abdullah Yusuf Ali’s translation uses noun phrase consists of four noun “hearing”, “sight”, “feeling” and “understanding” in the last of the sentence. The last, Sahih International translation uses two conjunctions “and” in the last of the sentence, while Abdullah Yusuf Ali’s translation uses one conjunction “and” in the last of the sentence.

**b. Verses of Al-Qur’an Related to Speaking Skill**

**Datum 10 [surah Al-Baqarah (2): 83]:**

Sahih International translation: *And speak to people good [words].* The formula of the diagram: VP → Con + VP + PP.

Abdullah Yusuf Ali’s translation: *Speak fair to the people.* The formula of the diagram: VP → VP + PP.

From the two translations, there are differences in syntactic patterns of the verse (*ayah*). In Sahih International translation, the

formula of the diagram is:  $VP \rightarrow Con + VP + PP$ . While in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $VP \rightarrow VP + PP$ .

Moreover, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, there is a conjunction "And" in the beginning of the phrase in Sahih International translation, while there is not a conjunction in the beginning of the phrase in Abdullah Yusuf Ali's translation. Second, Sahih International translation does not use an adverb phrase "fair" in the beginning after verb phrase "Speak" of the phrase, while Abdullah Yusuf Ali's translation uses it. Third, Sahih International translation does not use a determiner "the" before the noun phrase "people" in the last of the phrase, while Abdullah Yusuf Ali's translation uses it. The last, there is a noun phrase consists of adjective "good" and noun "words" in last of the phrase in Sahih International, while there is not a noun phrase phrase in the last of the phrase.

**Datum 11 [surah An-Nisa (4): 5]:**

Sahih International translation: *but provide for them with it and clothe them and speak to them words of appropriate kindness.* The formula of the diagram:  $VP \rightarrow Con + VP + VP + VP$ .

Abdullah Yusuf Ali's translation: *but feed and clothe them therewith and speak to them words of kindness and justice.* The formula of the diagram:  $VP \rightarrow Con + VP + VP + VP$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow \text{Con} + \text{VP} + \text{VP} + \text{VP}$ . In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow \text{Con} + \text{VP} + \text{VP} + \text{VP}$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, there is a preposition phrase consists of preposition “for” followed noun phrase formed by pronoun “them”, preposition “with” and pronoun “it” in the beginning after verb phrase of the phrase in Sahih International translation, while there is not a preposition phrase in the beginning after verb phrase of the phrase in Abdullah Yusuf Ali’s translation. Second, Sahih International translation does not use an adverb phrase “therewith” in the middle after verb phrase consists of verb “clothe” and pronoun “them” of the phrase, while Abdullah Yusuf Ali’s translation uses it. Third, there is an adjective phrase “appropriate” in the last before noun phrase “kindness” of the phrase in Sahih International translation, while there is not an adjective phrase in the last before noun phrase “kindness” of the phrase in Abdullah Yusuf Ali’s translation. The last, Sahih International translation does not use a noun phrase consists of conjunction “and” and noun “justice” in the last of the phrase, while Abdullah Yusuf Ali’s translation uses it.

**Datum 12 [surah An-Nisa (4): 8]:**

Sahih International translation: *then provide for them [something] out of the estate and speak to them words of appropriate kindness.* The formula of the diagram:  $VP \rightarrow Con + VP + VP$ .

Abdullah Yusuf Ali's translation: *Feed them out of the (property), and speak to them words of kindness and justice.* The formula of the diagram:  $VP \rightarrow VP + VP$ .

From the two translations, there are differences in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $VP \rightarrow Con + VP + VP$ . While in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $VP \rightarrow VP + VP$ .

Moreover, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, there is a conjunction "then" in the beginning of the phrase in Sahih International translation, while there is not a conjunction in the beginning of the phrase in Abdullah Yusuf Ali's translation. Second, there is a preposition phrase "for" in the beginning after verb phrase "provide" of the phrase in Sahih International translation, while there is not a preposition phrase in the beginning after verb phrase of the phrase in Abdullah Yusuf Ali's translation. Third, there is a noun phrase "something" in the middle after noun phrase (pronoun) "them" of the phrase in Sahih International translation, while there is not a noun phrase "something" in the middle after noun phrase (pronoun) "them" of the phrase in Abdullah Yusuf Ali's translation. Forth, there

is an adjective phrase “appropriate” in the last before noun phrase “kindness” of the phrase in Sahih International translation, while there is not an adjective phrase in the last before noun phrase “kindness” of the phrase in Abdullah Yusuf Ali’s translation. The last, Sahih International translation does not use a noun phrase consists of conjunction “and” and noun “justice” in the last of the phrase, while Abdullah Yusuf Ali’s translation uses it.

**Datum 13 [surah An-Nisa (4): 9]:**

Sahih International translation: *So let them fear Allah and speak words of appropriate justice.* The formula of the diagram: VP → Con + VP + VP.

Abdullah Yusuf Ali’s translation: *Let them fear Allah, and speak words of appropriate (comfort).* The formula of the diagram: VP → VP + VP.

From the two translations, there is a difference in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is: VP → Con + VP + VP. While in Abdullah Yusuf Ali’s translation, the formula of the diagram is: VP → VP + VP.

There is only one difference in this sentence. Sahih International translation uses a conjunction “So” in the beginning of the phrase in Sahih International translation, while Abdullah Yusuf Ali’s translation does not use it.

**Datum 14 [surah Al-Maidah (5): 110]:**



Sahih International translation: *you spoke to the people in the cradle in maturity*. The formula of the diagram:  $S \rightarrow NP + VP$ .

Abdullah Yusuf Ali's translation: *thou didst speak to the people in childhood and in maturity*. The formula of the diagram:  $S \rightarrow NP + VP$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow NP + VP$ . In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow NP + VP$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, there is not an auxiliary in the beginning after noun phrase (pronoun) of the sentence in Sahih International translation, while Abdullah Yusuf Ali's translation uses an auxiliary in the beginning after noun phrase (pronoun) of the sentence. Second, Sahih International translation uses a determiner "the" in the middle after preposition phrase "in" of the sentence, while Abdullah Yusuf Ali's translation does not use it. The last, there is not a conjunction "and" in the last before preposition phrase of the sentence in Sahih International translation, while Abdullah Yusuf Ali's translation uses it.

**Datum 15 [surah Ibrahim (14): 4]:**

Sahih International translation: *And We did not send any messenger except [speaking] in the language of his people to state clearly for them.* The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

Abdullah Yusuf Ali's translation: *We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them.* The formula of the diagram:  $S \rightarrow \text{NP} + \text{VP}$ .

From the two translations, there are differences in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ . While in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow + \text{NP} + \text{VP}$ .

Moreover, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, there is a conjunction "And" in the beginning of the sentence in Sahih International translation, while there is not a conjunction in the beginning of the sentence in Abdullah Yusuf Ali's translation. Second, Sahih International translation uses a verb phrase consists of auxiliary "did", adverb "not" and verb "send" in the beginning after noun phrase (pronoun) "We" of the sentence, while Abdullah Yusuf Ali's translation uses a verb phrase consists of verb "sent" and adverb "not" in the beginning after noun phrase (pronoun) "We" of the sentence. Third, Sahih International translation uses a verb phrase "speaking" in the middle after preposition phrase "except" of the

sentence, while Abdullah Yusuf Ali's translation uses a complement phrase consists of complement "to" and verb "teach" in the middle after preposition phrase "except" of the sentence. Forth, Sahih International translation does not use an adjective "own" in the middle before noun phrase "people" of the sentence, while Abdullah Yusuf Ali's translation uses it. Fifth, Sahih International translation does not use a preposition phrase consists of preposition "in" and verb "order" in middle after noun phrase "people" of the sentence, while Abdullah Yusuf Ali's translation uses it. The last, Sahih International translation does not use a noun phrase "things" in the last before adverb phrase "clearly" of the sentence, while Abdullah Yusuf Ali's translation uses it.

**Datum 16 [surah Al-Isra (17): 28]:**

Sahih International translation: *then speak to them a gentle word*. The formula of the diagram:  $VP \rightarrow Con + VP + VP$ .

Abdullah Yusuf Ali's translation: *yet speak to them a word of easy kindness*. The formula of the diagram:  $VP \rightarrow Con + VP + VP$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $VP \rightarrow Con + VP + VP$ . In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $VP \rightarrow Con + VP + VP$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. There is only one difference in this sentence. Sahih International translation uses a noun phrase consists of determiner “a”, adjective “gentle” and noun “word” in the last of the phrase, while Abdullah Yusuf Ali’s translation uses a noun phrase consists of determiner “a”, noun “word” followed by preposition phrase formed by preposition “of”, adjective “easy” and noun “kindness”.

**Datum 17 [surah Al-Isra (17): 53]:**

Sahih International translation: *And tell My servants to say that which is best.* The formula of the diagram:  $VP \rightarrow Con + VP + CP$ .

Abdullah Yusuf Ali’s translation: *Say to My servants that they should (only) say those things that are best.*  $VP \rightarrow VP + CP$ .

From the two translations, there are differences in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $VP \rightarrow Con + VP + CP$ . While in Abdullah Yusuf Ali’s translation, the formula of the diagram is:  $VP \rightarrow VP + CP$ .

Moreover, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, there is a conjunction “And” in the beginning of the phrase in Sahih International translation, while there is not a conjunction in the beginning of the phrase in Abdullah Yusuf Ali’s translation. Second, Sahih International translation does not use a preposition phrase “to”

in the beginning before noun phrase consists of determiner “My” and noun “servants” of the phrase, while Abdullah Yusuf Ali’s translation uses it. The last, Sahih International translation uses a verb phrase in the middle after complement phrase “to”. The verb phrase consists of verb “say” followed by complement phrase formed by complement “that” and “which”, verb “is” and noun “best”. In addition, Abdullah Yusuf Ali’s translation uses a sentence in the middle after complement phrase “that”. The sentence consists of noun phrase (pronoun) “they” followed by verb phrase formed by auxiliary “should”, adverb “only”, verb “say”, determiner “those”, noun “things”, complement “that”, verb “are” and adjective “best”.

**Datum 18 [surah Al-Ahzab (33): 70]:**

Sahih International translation: *O you who have believed, fear Allah and speak words of appropriate justice.* The formula of the diagram:  $S \rightarrow \text{Interjection} + \text{NP} + \text{VP}$ .

Abdullah Yusuf Ali’s translation: *O ye who believe! Fear Allah, and (always) say a word directed to the Right.* The formula of the diagram:  $S \rightarrow \text{Interjection} + \text{NP} + \text{VP}$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow + \text{Interjection} + \text{NP} + \text{VP}$ . In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow + \text{Interjection} + \text{NP} + \text{VP}$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, Sahih International translation uses an auxiliary “have” in the verb phrase “believed” of the sentence, while Abdullah Yusuf Ali’s translation does not use an auxiliary in the verb phrase “believed” of the sentence. Sahih International translation does not use an adverb phrase “always” in the middle after conjunction “and” of the sentence, while Abdullah Yusuf Ali’s translation uses it. Third, Sahih International translation uses a noun phrase “words” in the middle of the sentence, while Abdullah Yusuf Ali’s translation uses a noun phrase consists of determiner “a” and noun “word” in the middle of the sentence. The last, Sahih International translation uses a preposition phrase after noun phrase “words”. The preposition phrase consists of preposition “of”, adjective “appropriate” and noun “justice”. In addition, Abdullah Yusuf Ali’s translation uses a verb phrase after noun phrase “a” and “word”. The verb phrase consists of verb “directed”, preposition “to”, determiner “the” and noun “Right”.

**Datum 19 [surah Fussilat (41): 21]:**

Sahih International translation: *They will say, “Were made to speak by Allah, who has made everything speak”*. The formula of the diagram:  $S \rightarrow + NP + VP$ .

Abdullah Yusuf Ali's translation: *They will say: "Allah hath given us speech,- (He) Who giveth speech to everything"*. The formula of the diagram:  $S \rightarrow + NP + VP$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow + NP + VP$ . In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow NP + VP$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, Sahih International translation uses a verb phrase in the beginning after verb phrase "say" of the sentence. The verb phrase consists of auxiliary "Were", verb "made" followed complement phrase formed by complement "to", verb "speak", preposition "by" and noun "Allah". In addition, Abdullah Yusuf Ali's translation uses a sentence in the beginning after verb phrase "say" of the sentence. The sentence consists of noun phrase "Allah" followed by verb phrase formed by auxiliary "hath", verb "given", pronoun "us" and noun "speech". The last, Sahih International translation uses a complement phrase in the last of the sentence. The complement phrase consists of complement "who", followed by verb phrase formed by auxiliary "has", verb "made", noun "everything" and verb "speak". In addition, Abdullah Yusuf Ali's translation uses a noun phrase in last of the sentence. The

noun phrase consists of pronoun “He”, followed by complement phrase formed by complement “Who”, verb “giveth”, noun “speech”, preposition “to” and noun “everything”.

**c. Verses of Al-Qur’an Related to Reading Skill**

**Datum 20 [surah Al-Baqarah (2): 44]:**

Sahih International translation: *Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?*. The formula of the diagram: S -inv → + VP + NP + VP.

Abdullah Yusuf Ali’s translation: *Do ye enjoin right conduct on the people, and forget (To practice it) yourselves, and yet ye study the Scripture? Will ye not understand?*. The formula of the diagram: S -inv → + VP + NP + VP.

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is: S -inv → + VP + NP + VP. In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is: S -inv → + VP + NP + VP.

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, Sahih International translation uses a noun phrase “righteousness” of the sentence, while Abdullah Yusuf Ali’s translation uses noun phrase consists of adjective “right” and noun “conduct” of the sentence.



Second, Sahih International does not use a complement phrase consists of complement “To” followed by verb phrase formed by verb “practice” and pronoun “it” in the middle after verb phrase “forget” of the sentence, while Abdullah Yusuf Ali’s translation uses it. Third, Sahih International translation uses one conjunction “while” after noun phrase “yourselves” of the sentence, while Abdullah Yusuf Ali’s translation uses two conjunctions “and” and “yet” after noun phrase “yourselves” of the sentence. The last, there is a conjunction “Then” after noun phrase “the Sripture” of the sentence in Sahih International translation, while there is not a conjunction after noun phrase “the Sripture” of the sentence in Abdullah Yusuf Ali’s translation.

**Datum 21 [surah An-Nahl (16): 98]:**

Sahih International translation: *So when you recite the Qur’an, [first] seek refuge in Allah from Satan, the expelled [from His mercy].*

The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

Abdullah Yusuf Ali’s translation: *When thou dost read the Qur’an, seek Allah’s protection from Satan the rejected one.* The

formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ . In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, Sahih International translation uses two conjunctions “So” and “when” in the beginning of the sentence, while Abdullah Yusuf Ali’s translation uses one conjunction “When” in the beginning of the sentence. Sahih International translation does not use an auxiliary “dost” in the beginning before verb phrase of the sentence, while Abdullah Yusuf Ali’s translation uses it. Third, there is an adverb phrase “first” in the middle after noun phrase “the Qur’an” of the sentence in Sahih International translation, while there is not an adverb phrase in the middle after noun phrase “the Qur’an” of the sentence in Abdullah Yusuf Ali’s translation. Forth, Sahih International translation uses verb phrase consists of verb “seek” and noun “refuge” followed by preposition phrase formed by preposition “in” and noun “Allah” in middle of the sentence, while Abdullah Yusuf Ali’s translation uses verb phrase consists of verb “seek” followed noun phrase formed by noun “Allah”, possessive “’s” and noun “protection” in the middle of the sentence. The last, Sahih International translation uses noun phrase consists of determiner “the” and noun “expelled” followed by preposition phrase formed by preposition “from”, determiner “His” and noun “mercy” in the last of the sentence, while Abdullah Yusuf Ali’s translation uses noun phrase consists of determiner “the”, adjective “rejected” and noun “one” in the last of the sentence.

**Datum 22 [surah Al-Isra (17): 14]:**

Sahih International translation: *[It will be said], "Read your record. Sufficient is yourself against you this Day as accountant"*. The formula of the diagram:  $S \rightarrow NP + VP$ .

Abdullah Yusuf Ali's translation: *(It will be said to him:) "Read thine (own) record: Sufficient is thy soul this day to make out an account against thee"*. The formula of the diagram:  $S \rightarrow NP + VP$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow NP + VP$ . In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow NP + VP$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, Sahih International translation does not use a preposition phrase consists of preposition "to" and pronoun "him" in the beginning after verb phrase "said" of the sentence, while Abdullah Yusuf Ali's translation uses it. Second, Sahih International translation uses noun phrase consists of determiner "your" and noun "record" in the middle after verb phrase "Read" of the sentence, while Abdullah Yusuf Ali's translation uses a noun phrase consists of determiner "thine" adjective "own" and noun "record" in the middle after verb phrase "Read" of the sentence. Third, Sahih International translation uses a noun phrase "yourself" in

the middle after verb phrase “is” of the sentence, while Abdullah Yusuf Ali’s translation uses noun phrase consists of determiner “thy” and noun “soul” in the middle after verb phrase “is” of the sentence. Forth, Sahih International translation uses a preposition phrase consists of preposition “against” and pronoun “you” before the last phrase of the sentence, while Abdullah Yusuf Ali’s translation uses a preposition phrase consists of preposition “against” and pronoun “thee” in the last phrase of the sentence. Fifth, Sahih International translation uses a noun phrase consists of determiner “the” and noun “Day” after preposition phrase “against you” of the sentence, while Abdullah Yusuf Ali’s translation uses a noun phrase consists of determiner “the” and noun “day” after noun phrase “thy soul” of the sentence. The last, Sahih International translation uses a preposition phrase consists of preposition “as” and noun “accountant” in the last phrase of the sentence, while Abdullah Yusuf Ali’s translation uses a complement phrase “to” followed by verb phrase formed by verb “make”, adverb “out”, determiner “an” and noun “account” before the last phrase of the sentence.

**Datum 23 [surah Al-Isra (17): 106]:**

Sahih International translation: *And [it is] a Qur’an which We have separated [by intervals] that you might recite it to the people over a prolonged period.* The formula of the diagram: S → Con + NP + VP.

Abdullah Yusuf Ali's translation: *(It is) a Qur'an which We have divided (into parts from time to time), in order that thou mightiest recite it to men at intervals.* The formula of the diagram:  $S \rightarrow NP + VP$ .

From the two translations, there are differences in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow Con + NP + VP$ . While in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow NP + VP$ .

Moreover, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, there is a conjunction "And" in the beginning of the sentence in Sahih International translation, there is not a conjunction in the beginning of the sentence in Abdullah Yusuf Ali's translation. Second, Sahih International translation uses preposition phrase consists of preposition "by" followed by noun phrase "intervals" in the middle of the sentence, while Abdullah Yusuf Ali's translation uses preposition phrase consists of preposition "into" followed by noun phrase formed by noun "parts", preposition "from", noun "time", preposition "to" and noun "time" in the middle of the sentence. Third, Sahih International translation does not a preposition phrase consists of preposition "in" and verb "order" in middle before complement phrase "that" of the sentence, while Abdullah Yusuf Ali's translation. Forth, Sahih International translation uses noun phrase consists of determiner

“the” and noun “people” before the last phrase of the sentence, while Abdullah Yusuf Ali’s translation uses noun phrase “men” before the last phrase of the sentence. The last, Sahih International translation uses preposition phrase consists of preposition “over” followed by noun phrase formed by determiner “a”, adjective “prolonged” and noun “period” in the last of the sentence, while Abdullah Yusuf Ali’s translation uses preposition phrase consists of preposition “at” followed by noun phrase “intervals” in the last of the sentence.

**Datum 24 [surah Faathir (35): 29]:**

Sahih International translation: *Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provide them, secretly and publicly, [can] expect a profit that will perish.* The formula of the diagram:  $S \rightarrow NP + VP$ .

Abdullah Yusuf Ali’s translation: *Those who rehearse the Book of Allah, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, hope for a commerce that will never fail.* The formula of the diagram:  $S \rightarrow NP + VP$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow NP + VP$ . In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow NP + VP$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, there is an adverb phrase “Indeed” in the beginning of the sentence in Sahih International translation, while there is not an adverb phrase in beginning of the sentence in Abdullah Yusuf Ali’s translation. Second, Sahih International translation uses a conjunction “and” after noun phrase “Allah” in the middle of the sentence, While Abdullah Yusuf Ali’s translation does not use it. Third, Sahih International translation does not an adjective phrase “regular” of the noun phrase “prayer” in the middle of the sentence, while Abdullah Yusuf Ali’s translation uses an adjective phrase “regular of the noun phrase “prayer” in the middle of the sentence. Forth, Sahih International translation uses noun phrase consists of determiner “His” and noun “cause” in the middle after preposition phrase “in” of the sentence, while Abdullah Yusuf Ali’s translation uses noun phrase “Charity” in the middle after preposition phrase “in” of the sentence. Fifth, Sahih International translation uses verb phrase consists of auxiliary “can” and verb “expert” before noun phrase of the sentence, while Abdullah Yusuf Ali’s translation uses verb phrase consists of verb “hope” and preposition “for” before noun phrase of the sentence. The last, Sahih International translation does not use an adverb phrase “never” in the last phrase before auxiliary “will” of the sentence, while Abdullah Yusuf Ali’s translation uses it.

**Datum 25 [surah Ar-Rahman (55): 4]:**

Sahih International translation: *[And] Taught him eloquence.*

The formula of the diagram:  $VP \rightarrow Con + VP + NP$  if it is seen with translation. But it is:  $S \rightarrow Con + NP + VP$  if it is seen by using the meaning of the sentence of the verse..

Abdullah Yusuf Ali's translation by using tree diagrams: *He has taught him speech (and intelligence).* The formula of the diagram:  $S \rightarrow NP + VP$ .

From the two translations, there are differences in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow Con + VP + NP$ . While in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow NP + VP$ .

Moreover, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, Sahih International uses a verb phrase if it is seen with translation. But it is a sentence if it is seen by using the meaning of the sentence of the verse. The subject "He" exists in the previous verse, while Abdullah Yusuf Ali's translation uses a sentence consists of noun phrase (pronoun) "He" in the sentence of the verse. Second, Sahih International translation uses a conjunction "And" in the beginning of the sentence, while Abdullah Yusuf Ali's translation does not use it. Third, Sahih International translation uses verb phrase "Taught" in the beginning of the phrase, while Abdullah Yusuf Ali's translation uses verb phrase



consists of auxiliary “has”, verb “taught” and pronoun “him”. Forth, Sahih International translation uses noun phrase consists of determiner “the” and noun “eloquence”, while Abdullah Yusuf Ali’s translation uses noun phrase “speech”. The last, Sahih International translation does not use noun phrase consists of conjunction “and” and noun “intelligence” in the last of phrase, while Abdullah Yusuf Ali’s translation uses it.

**Datum 26 [surah Al-Jumu’ah (62): 2]:**

Sahih International translation: *It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses.* The formula of the diagram:  $S \rightarrow NP + VP$ .

Abdullah Yusuf Ali’s translation: *It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs.* The formula of the diagram:  $S \rightarrow NP + VP$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow NP + VP$ . In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow NP + VP$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. There is one difference in this sentence. Sahih International translation uses verb

phrase (v-ing) “reciting” after noun phrase “themselves” of the sentence, while Abdullah Yusuf Ali’s translation uses complement phrase consists of complement “to” and verb “rehearse” after noun phrase “themselves” of the sentence.

**Datum 27 [surah Al-Muzzamil (73): 20]:**

Sahih International translation: *so recite what is easy [for you] of the Qur’an.* The formula of the diagram:  $VP \rightarrow Con + VP + CP$ .

Abdullah Yusuf Ali’s translation: *Read ye, therefore, of the Qur’an as much as may be easy for you.* The formula of the diagram:  $VP \rightarrow VP + PP$ .

From the two translations, there are differences in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $VP \rightarrow Con + VP + CP$ . While in Abdullah Yusuf Ali’s translation, the formula of the diagram is:  $VP \rightarrow VP + PP$ .

Moreover, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, Sahih International translation uses a conjunction “so” in the beginning of the phrase, while Abdullah Yusuf Ali’s translation uses an adverb phrase “therefore” in the second phrase of the phrase. Second, Sahih International translation uses verb phrase “recite” in the second phrase of the phrase, while Abdullah Yusuf Ali’s translation uses verb phrase consists of verb “Read” and pronoun “ye” in the beginning of the phrase. Third, Sahih International translation uses complement phrase

consists of complement “what” followed by verb phrase formed by verb “is”, adjective “easy”, preposition “for” and pronoun “you” in the third phrase of the phrase, while Abdullah Yusuf Ali’s translation uses preposition phrase consists of preposition “as”, determiner “much”, and preposition “as”, followed by verb phrase formed by auxiliary “may”, verb “be”, adjective “easy”, preposition “for” and pronoun “you” in the last phrase of the phrase. The last, Sahih International phrase uses preposition phrase consists of preposition “of” followed by noun phrase formed by determiner “the” and noun “Qur’an” in the last phrase of the phrase, while Abdullah Yusuf Ali’s translation phrase uses preposition phrase consists of preposition “of” followed by noun phrase formed by determiner “the” and noun “Qur’an” in the third phrase of the phrase.

**Datum 28 [surah Al-Qiyamah (75): 18]:**

Sahih International translation: *So when We have recited it [through Gabriel], then follow its recitation.* The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

Abdullah Yusuf Ali’s translation: *But when We have promulgated it, follow thou its recital (as promulgated).* The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ . In the same case, in

Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, Sahih International translation uses a preposition phrase consists of preposition “through” and noun “Gabriel” in the middle of the sentence, while Abdullah Yusuf Ali’s translation does not uses it. Third, Sahih International translation uses a conjunction “then” in the middle before verb phrase “follow” of the sentence, while Abdullah Yusuf Ali’s translation does not use it. Fourth, Sahih International translation does not use pronoun “thou” in the middle after verb phrase “follow” of the sentence, while Abdullah Yusuf Ali’s translation uses it. The last, Sahih International translation does not use preposition phrase consists of preposition “as” and verb “promulgated” in the last phrase of the sentence, while Abdullah Yusuf Ali’s translation uses it.

**Datum 29 [surah Al-Alaq (96): 1]:**

Sahih International translation: *Recite in the name of your Lord who created.* The formula of the diagram:  $\text{VP} \rightarrow \text{VP} + \text{PP}$ .

Abdullah Yusuf Ali’s translation: *Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created.* The formula of the diagram:  $\text{VP} \rightarrow \text{VP} + \text{PP}$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is: VP → VP + PP. In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is: VP → VP + PP.

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, Sahih International translation uses verb phrase consists of one verb "Recite" in the beginning of the sentence, while Abdullah Yusuf Ali's translation uses verb phrase consists of two verbs formed by verb "Proclaim" conjunction "or" and verb "read" in the beginning of the sentence. The last, Sahih International translation does not use noun phrase consists of conjunction "and" and noun "Cherister" in the middle after noun phrase "your Lord" of phrase, while Abdullah Yusuf Ali's translation uses it.

#### **d. Verses of Al-Qur'an Related to Writing Skill**

##### **Datum 30 [surah Al-Baqarah (2): 282]:**

Sahih International translation: *And let a scribe write [it] between you in justice.* The formula of the diagram: VP → Con + VP + PP.

Abdullah Yusuf Ali's translation: *Let a scribe write down faithfully as between the parties.* The formula of the diagram: VP → VP + PP.

From the two translations, there are differences in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is: VP → Con + VP + PP. While in Abdullah Yusuf Ali's translation, the formula of the diagram is: VP → VP + PP.

Moreover, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, there is a conjunction “And” in the beginning of the phrase in Sahih International translation, there is not a conjunction in the beginning of the phrase in Abdullah Yusuf Ali's translation. Second, Sahih International translation uses verb phrase consists of verb “write” and pronoun “it”, while Abdullah Yusuf Ali's translation uses verb phrase consists of verb “write”, adjective “down” and adverb “faithfully”. Third, Sahih international translation uses preposition phrase consists of one preposition “between”, while Abdullah Yusuf Ali's translation uses preposition phrase consists of two prepositions “as” and “between”. The last, Sahih International translation uses noun phrase consists of pronoun “you” followed by preposition phrase formed by preposition “in” and noun “justice” after preposition phrase “between”, while Abdullah Yusuf Ali's translation uses noun phrase consists of determiner “the” and noun “parties”

**Datum 31 [surah Al-Maidah (5): 83]:**

Sahih International translation: *They say, "Our lord, we have believed, so register us among the witnesses.* The formula of the diagram:  $S \rightarrow NP + VP$ .

Abdullah Yusuf Ali's translation: *they pray: "Our lord! we believe; write us down among the witnesses.* The formula of the diagram:  $S \rightarrow NP + VP$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow NP + VP$ . In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow NP + VP$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, Sahih International translation uses verb phrase consists of auxiliary "have" and verb "believed", while Abdullah Yusuf Ali's translation uses verb phrase "believe". Second, there is a conjunction "so" before verb phrase "register us" in Sahih International translation, while there is not an adverb phrase "so" before verb phrase "write us down" in Abdullah Yusuf Ali's translation. The last, Sahih International translation uses verb phrase consists of verb "register" and pronoun "us" before preposition phrase "among", while Abdullah Yusuf Ali's translation uses verb phrase consists of verb "write", pronoun "us" and adjective "down" before preposition phrase "among".

**Datum 32 [surah Al-Maidah (5): 110]:**

Sahih International translation: *And [remember] when I taught you writing and wisdom and the Torah and the Gospel.* The formula of the diagram:  $VP \rightarrow Con + VP + S$ .

Abdullah Yusuf Ali's translation: *Behold! I taught thee the Book and Wisdom, the law and the Gospel.* The formula of the diagram:  $VP \rightarrow VP + S$ .

From the two translations, there are differences in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $VP \rightarrow Con + VP + S$ . While in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $VP \rightarrow VP + S$ .

Moreover, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, there is a conjunction "And" in the beginning of the phrase in Sahih International translation, while there is not a conjunction in the beginning of the phrase. Second, there is a conjunction "when" in the beginning after verb phrase of the phrase in Sahih International translation, while there is not a conjunction in the beginning after verb phrase of the phrase in Abdullah Yusuf Ali's translation. Third, Sahih International translation uses noun phrase "writing" of the phrase, while Abdullah Yusuf Ali's translation uses noun phrase consists of determiner "the" and noun "Book" of the phrase. The last, Sahih International translation uses noun phrase consists of conjunction



“and”, determiner “the” and noun “Torah” of the phrase, while Abdullah Yusuf Ali’s translation uses noun phrase consists of determiner “the” and noun “law” of the phrase.

**Datum 33 [surah *Thaahaa* (20): 52]:**

Sahih International translation: *[Moses] said, “The knowledge thereof is with my lord in a record.* The formula of the diagram:  $S \rightarrow NP + VP$ .

Abdullah Yusuf Ali’s translation: *He replied: “The knowledge of that is with my lord, duly recorded.* The formula of the diagram:  $S \rightarrow NP + VP$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow NP + VP$ . In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow NP + VP$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, Sahih International translation uses an adverb phrase “thereof” after noun phrase “The knowledge”, while Abdullah Yusuf Ali’s translation uses preposition phrase consists of preposition “of” and noun “that” after noun phrase “The knowledge”. The last, Sahih International translation uses a preposition phrase consists of preposition “in” followed by noun phrase formed by determiner “a” and noun “record”

in the last phrase of the sentence, while Abdullah Yusuf Ali's translation uses an adverb phrase consists of adverb "duly" and verb "recorded" in the last phrase of the sentence.

**Datum 34 [surah Al-Anbiyaa' (21): 105]:**

Sahih International translation: *And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise is inherited by My righteous servants.* The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

Abdullah Yusuf Ali's translation: *Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the earth.* The formula of the diagram: The formula of the diagram:  $S \rightarrow \text{NP} + \text{VP}$ .

From the two translations, there are differences in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ . While in Abdullah Yusuf Ali's translation, the formula of the diagram is: The formula of the diagram:  $S \rightarrow \text{NP} + \text{VP}$

Moreover, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, Sahih International a conjunction "And" in the beginning of the sentence, while Abdullah Yusuf Ali's translation uses a preposition phrase consists of preposition "Before" and noun "this" in the beginning of the sentence. Second, Sahih International translation uses verb phrase

consists of auxiliary “have”, adverb “already” and verb “written”, while Abdullah Yusuf Ali’s translation uses verb phrase “wrote. Third, Sahih International translation uses noun phrase consists of determiner “the”, noun “book” followed by preposition phrase formed by preposition “of” and noun “Psalms”, while Abdullah Yusuf Ali’s translation uses noun phrase consists of determiner “the” and noun “Psalms”. Fourth, Sahih International translation uses noun phrase consists of determiner “the”, adjective “previous” and noun “mention” of the sentence, while Abdullah Yusuf Ali’s translation uses noun phrase consists of determiner “the”, noun “Message” followed by verb phrase formed by verb “given”, preposition “to” and noun “Moses” of the sentence. Fifth, there is a complement phrase “that” in the middle of the sentence in Sahih International translation, while there is not a complement phrase in the middle of the sentence in Abdullah Yusuf Ali’s translation. Sixth, Sahih International translation uses noun phrase consists of determiner “the” and noun “land” in the middle of the sentence, while Abdullah Yusuf Ali’s translation uses noun phrase consists of determiner “the” and “earth” in last phrase of the sentence. Seventh, Sahih International translation uses preposition phrase consists of preposition “of” and “noun “Paradise” of the sentence, while Abdullah Yusuf Ali’s translation does not use it. The last, Sahih International translation uses noun phrase consists of determiner “My”, adjective “righteous” and noun “servants” in the last phrase of

the sentence, while Abdullah Yusuf Ali's translation uses noun phrase consists of determiner "My", noun "servants", determiner "the" and adjective "righteous" in the middle phrase of the sentence.

**Datum 35 [surah Yaasiin (36): 12]:**

Sahih International translation: *and record what they have put forth and what they left behind.* The formula of the diagram:  $VP \rightarrow Con + VP + CP$  if it is seen with translation. But it is:  $S \rightarrow Con + NP + VP$  if it is seen by using the meaning of the sentence of the verse.

Abdullah Yusuf Ali's translation: *and We record that which they send before and that which they leave behind.* The formula of the diagram:  $S \rightarrow Con + NP + VP$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow Con + NP + VP$ . While in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow Con + NP + VP$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, Sahih International translation uses a verb phrase if it is seen with translation. But it is a sentence if it is seen by using the meaning of the sentence of the verse. The subject "We" exists in the previous sentence of the verse. While Abdullah Yusuf Ali's translation uses a sentence in which the subject "We" exists in the translation. Second,

Sahih International translation uses one complement phrase “what” after verb phrase “record” of the sentence, while Abdullah Yusuf Ali’s translation uses two complements phrase “that” and “which” after verb phrase “record” of the sentence. Third, Sahih International translation uses verb phrase consists of auxiliary “have”, verb “put” followed by adverb phrase “fourth” in the middle of the sentence, while Abdullah Yusuf Ali’s translation uses verb phrase consists of verb “send” and preposition “before” in the middle of the sentence. The last, Sahih International translation uses one complement phrase “what” after conjunction “and” in the middle of the sentence, while Abdullah Yusuf Ali’s translation uses two complements phrase “that” and “which” after conjunction “and” of the sentence.

**Datum 36 [surah Az-Zukhruf (43): 80]:**

Sahih International translation: *and Our messengers are with them recording.* The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

Abdullah Yusuf Ali’s translation: *and Our messengers are by them, to record.* The formula of the diagram:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ . In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. There is one difference in this sentence. Sahih International translation uses verb phrase “recording” in the last phrase of the sentence, while Abdullah Yusuf Ali’s translation uses verb phrase consists of complement “to” and verb “record” in the last phrase of the sentence.

**Datum 37 [surah Al-Qalam (68): 1]:**

Sahih International translation: *By the pen and what they inscribe.* The formula of the diagram:  $PP \rightarrow PP + NP$ .

Abdullah Yusuf Ali’s translation: *By the Pen and the (Record) which (men) write.* The formula of the diagram:  $PP \rightarrow PP + NP$ .

From the two translations, there are similarities in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $PP \rightarrow PP + NP$ . In the same case, in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $PP \rightarrow PP + NP$ .

Yet, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. There is one difference in this sentence. Sahih International translation does not use noun phrase consists of determiner “the” and noun “record” after conjunction “and” of the phrase, while Abdullah Yusuf Ali’s translation uses it.

**Datum 38 [surah Al-Alaq (96): 4]:**

Sahih International translation: *Who taught by the pen.* The formula of the diagram:  $CP \rightarrow CP + VP$ .

Abdullah Yusuf Ali's translation: *He Who taught (the use of) the pen.* The formula of the diagram:  $NP \rightarrow NP + CP$ .

From the two translations, there are differences in syntactic patterns of the verse (*ayah*). In Sahih International translation, the formula of the diagram is:  $CP \rightarrow CP + VP$ . While in Abdullah Yusuf Ali's translation, the formula of the diagram is:  $NP \rightarrow NP + CP$ .

Moreover, the syntactic patterns of the two translations are different if they are seen more deeply and in more detail. First, Sahih International translation does not use noun phrase (pronoun) "He" in the beginning of the phrase, while Abdullah Yusuf Ali's translation uses it. The last, Sahih International translation uses preposition phrase consists of preposition "by" followed by noun phrase formed by determiner "the" and noun "pen" in the last phrase after verb phrase "taught" of the phrase, while Abdullah Yusuf Ali's translation uses noun phrase after verb phrase "taught". The noun phrase consists of determiner "the" noun "use" followed by preposition phrase formed by preposition "of", determiner "the" and noun "pen".

## **B. Discussion**

Based on the findings, the researcher found syntactic patterns and differences among these patterns of verses of Al Qur'an related to four skills in language translated by Sahih International and Abdullah Yusuf Ali.

1. The syntactic patterns in the English translation of verses of Al Qur'an related to skills in language translated by Sahih International and Abdullah Yusuf Ali.

Based on the analysis above, the researcher found five syntactic patterns of sentence, nine syntactic patterns of noun phrase, thirteen syntactic patterns of verb phrase, one syntactic pattern of adjective phrase, five syntactic patterns preposition phrase, and seven syntactic patterns of complement phrase in the English translation of verses of Al Qur'an related to skills in language translated by Sahih International and Abdullah Yusuf Ali. The total syntactic patterns found in this research is forty patterns.

The patterns of sentences appear in five position as follow: 1) Sentence consists of noun phrase followed by verb phrase (e.g. Those who listen (in truth), be sure, will accept), 2) Sentence consists of conjunction followed by noun phrase and verb phrase (e.g. So when the Qur'an is recited, then listen to it and pay attention that you may receive mercy), 3) Sentence consists of interjection followed by noun phrase and verb phrase (e.g. O you who have believed, fear Allah and speak words of appropriate justice), 4) Sentence inversion consists of verb phrase followed by noun phrase and verb phrase (e.g. Do you order righteousness of the people and forget yourselves while you recite the Scripture?), and 5) Sentence inversion consists of conjunction followed by verb phrase, noun phrase and verb phrase (e.g. Then will you not reason?).



Furthermore, there are thirty five phrase patterns. The pattern of noun phrase appears in nine position as follows: 1) Noun phrase consists of noun phrase followed by noun phrase (e.g. speech and intelligence), 2) Noun phrase consists of noun phrase followed by verb phrase (e.g. the inspiration sent to thee), 3) Noun phrase consists of noun phrase followed by adjective phrase (e.g. things clear), 4) Noun phrase consists of noun phrase followed by preposition phrase (e.g. signs for a people), 5) Noun phrase consists of noun phrase followed by complement phrase (e.g. those who hear), 6) Noun phrase consists of adjective phrase followed by noun phrase (e.g. the rejected one), 7) Noun phrase consists of noun phrase followed by noun phrase and noun phrase (e.g. hearing and vision and intellect), 8) Noun phrase consists of adjective phrase followed by noun phrase and complement phrase (e.g. Only those who hear), 9) noun phrase consists of noun phrase followed by noun phrase, noun phrase, and noun phrase (e.g. hearing and sight and intelligence and affections).

The patterns of verb phrase appear in thirteen position as follows: 1) Verb phrase consists of verb phrase and followed by sentence (e.g. Say, "It is who has produced you and made for you hearing and vision and hearts), 2) Verb phrase consists of verb phrase and followed by verb phrase (e.g. listen to it and pay attention), 3) Verb phrase consists of verb phrase followed by noun phrase (e.g. may receive mercy), 4) Verb phrase consists of verb phrase followed by adverb phrase (e.g. state clearly), 5) Verb phrase consists verb phrase followed by preposition phrase (e.g.

listen to it), 6) Verb phrase consists of verb phrase followed by complement phrase (e.g. Say to My servants that they should (only) say those things that are best), 7) Verb phrase consists of adverb phrase followed by verb phrase and noun phrase (e.g. Indeed, causes to hear whom He wills), 8) Verb phrase consists of conjunction followed by verb phrase and noun phrase (e.g. then follow its recitation), 9) Verb phrase consists of verb phrase and verb phrase (e.g. then listen to it and pay attention that you may receive mercy), 10) Verb phrase consists of conjunction followed by verb phrase and preposition phrase (e.g. And speak to people good [words]), 11) Verb phrase consists of conjunction followed by verb phrase and complement phrase (e.g. and record what they have put forth and what they left behind), 12) Verb phrase consists of conjunction followed by adverb phrase and verb phrase (e.g. and (always) say a word directed to the Right), and 13) Verb phrase consists of conjunction followed by verb phrase, verb phrase and verb phrase (e.g. but provide for them with it and clothe them and speak to them words of appropriate kindness).

The patterns of adjective phrase appear in one position: adjective phrase consists of adjective phrase followed by preposition phrase (e.g. easy for you).

The pattern of preposition phrase appears in five position as follows: 1) Preposition phrase consists of preposition phrase followed by sentence (e.g. of Paradise is inherited by My righteous servants), 2)

Preposition phrase consists of preposition phrase followed by noun phrase (e.g. in truth), 3) Preposition phrase consists of preposition phrase followed by preposition phrase (e.g. in childhood and in maturity), 4) Preposition phrase consists of preposition phrase followed by complement phrase (e.g. out of what We have provide them, secretly and publicly), and 5) Preposition phrase consists of conjunction followed by preposition phrase and noun phrase (e.g. then, to the inspiration sent to thee).

The last but not the least, the pattern of complement phrase appears in seven position as follows: 1) Complement phrase consists of complement phrase and followed by sentence (e.g. that you may receive mercy), 2) Complement phrase consists of complement phrase followed by verb phrase (e.g. who listen in truth), 3) Complement phrase consists of complement phrase followed by preposition phrase (e.g. what is easy [for you] of the Qur'an), 4) Complement phrase consists of complement phrase followed by complement phrase (e.g. what they have put forth and what they left behind), 5) Complement phrase consists of conjunction followed by complement phrase and sentence (e.g. and what they left behind), 6) Complement phrase consists of conjunction followed by complement phrase and complement phrase (e.g. and that which they leave behind), and 7) Complement phrase consists of complement phrase followed by verb phrase, verb phrase and verb phrase (e.g. who recite the Book of Allah and establish prayer and spend [in His cause]).

2. The differences of syntactic patterns in the English translation of verses of Al Qur'an related to skills in language translated by Sahih International and Abdullah Yusuf Ali.

From the thirty verses of Al-Qur'an, there are fourteen verses of which the translation are different 'in terms of their syntactic patterns' between sahih International translation and Abdullah Yusuf Ali.

The following are the details:

No	Sahih International	Abdullah Yusuf Ali
1.	Datum 4 [ <i>surah Thaaha (20): 13</i> ]:	
	S → Con + NP + VP	S → NP + VP
2.	Datum 5 [ <i>surah Al-Mu'minuun (23): 78</i> ]:	
	S → Con + NP + VP	S → NP + VP
3.	Datum 10 [ <i>surah Al-Baqarah (2): 83</i> ]:	
	VP → Con + VP + PP	VP → VP + PP
4.	Datum 12 [ <i>surah An-Nisa (4): 8</i> ]:	
	VP → Con+ VP + VP	VP → VP + VP
5.	Datum 13 [ <i>surah An-Nisa (4): 9</i> ]:	
	VP → Con + VP + VP	VP → VP + VP
6.	Datum 15 [ <i>surah Ibrahim (14): 4</i> ]:	
	S → Con + NP + VP	S → + NP + VP
7.	Datum 17 [ <i>surah Al-Isra (17): 53</i> ]:	
	VP → Con + VP + CP	VP → VP + CP

8.	Datum 23 [ <i>surah Al-Isra (17): 106</i> ]:	
	$S \rightarrow \text{Con} + \text{NP} + \text{VP}$	$S \rightarrow \text{NP} + \text{VP}$
9.	Datum 25 [ <i>surah Ar-Rahman (55): 4</i> ]:	
	$S \rightarrow \text{Con} + \text{NP} + \text{VP}$	$S \rightarrow \text{NP} + \text{VP}$
10.	Datum 27 [ <i>surah Al-Muzzamil (73): 20</i> ]:	
	$\text{VP} \rightarrow \text{Con} + \text{VP} + \text{CP}$	$\text{VP} \rightarrow \text{VP} + \text{AdvP} + \text{PP}$
11.	Datum 30 [ <i>surah Al-Baqarah (2): 282</i> ]:	
	$\text{VP} \rightarrow \text{Con} + \text{VP} + \text{PP}$	$\text{VP} \rightarrow \text{VP} + \text{PP}$
12.	Datum 32 [ <i>surah Al-Maidah (5): 110</i> ]:	
	$\text{VP} \rightarrow \text{Con} + \text{VP} + \text{S}$	$\text{VP} \rightarrow \text{VP} + \text{S}$
13.	Datum 34 [ <i>surah Al-Anbiyaa' (21): 105</i> ]:	
	$S \rightarrow \text{Con} + \text{NP} + \text{VP}$	$S \rightarrow \text{PP} + \text{NP} + \text{VP}$
14.	Datum 38 [ <i>surah Al-Alaq (96): 4</i> ]	
	$\text{CP} \rightarrow \text{CP} + \text{VP}$	$\text{NP} \rightarrow \text{NP} + \text{CP}$

The differences of the syntactic patterns are the following:

1. The strategy of the translation used by the translators are different. In datum 25 *surah Ar-Rahman (55): 4* for example, Sahih International translation uses  $\text{VP} \rightarrow \text{Con} + \text{VP} + \text{NP}$  if it is seen with translation “[And] Taught him eloquence”. But, it is a sentence in which the pattern is  $S \rightarrow \text{Con} + \text{NP} + \text{VP}$  if it is seen by using the meaning of the verse. The translation will be “[And] He Taught him eloquence. The subject “He” exists in the previous verse. While Abdullah Yusuf Ali’s translation  $S \rightarrow \text{NP} + \text{VP}$  “He has taught him speech (and

intelligence)”. Sahih International translation does not use noun phrase “He” in the beginning because it has been mentioned in verse number 1 of the *surah Ar-Rahman* “The Most Merciful” that refers to Allah. Therefore, Sahih International translation uses verb phrase in the translation of verses number 4 of *surah Ar-Rahman*. In addition, Abdullah Yusuf Ali’s translation uses noun phrase “He” in the beginning because to convey that who taught speech is Allah that refers to “He”. Therefore, Abdullah Yusuf Ali’s translation uses a sentence consists of noun phrase (pronoun) “He” in order readers who read his translation of Al-Qur’an is easier to understand meaning of Al-Qur’an. The forms of the two translations of Al-Qur’an cause a different syntactic pattern.

2. The forms of sentences of the two translations used by the translators are different. In datum 19 *surah Fussilat* (41): 21 for example, Sahih International translation uses  $S \rightarrow NP + VP$  “They will say, “Were made to speak by Allah, who has made everything speak”, while Abdullah Yusuf Ali’s translation uses  $S \rightarrow NP + VP$  “They will say: “Allah hath given us speech,- (He) Who giveth speech to everything”. In general, the two translations have the same syntactic pattern. Yet in specifically, the two translations have different syntactic pattern. Sahih International translation uses a passive sentence “Were made to speak by Allah”, while Abdullah Yusuf Ali’s translation uses an active

sentence “Allah hath given us speech”. The forms of sentences of the two translations of Al-Qur’an cause a different syntactic pattern.

3. The forms of phrase of the two translations used by the translators are different. In datum 33 *surah Thaahaa* (20): 52 for example, Sahih International translation uses  $S \rightarrow NP + VP$  “[Moses] said, “The knowledge thereof is with my lord in a record”, while Abdullah Yusuf Ali’s translation uses  $S \rightarrow NP + VP$  “He replied: “The knowledge of that is with my lord, duly recorded”. In general, the two translations have the same syntactic pattern. Yet in specifically, the two translations have different syntactic pattern. Sahih International translation uses a preposition phrase “in a record” in the last phrase of the sentence, while Abdullah Yusuf Ali’s translation uses an adverb phrase “duly recorded” in the last phrase of the sentence. The forms of phrases of the two translations of Al-Qur’an cause a different syntactic pattern.
4. The forms of word classes of the two translations used by translators are different. In datum 18 *surah Al-Ahzab* (33): 70 for example, Sahih International translation uses noun phrase “words”, while Abdullah Yusuf Ali’s translation uses noun phrase consists of determiner “a” and “word”. The forms of the word classes of the two translations of Al-Qur’an cause a different syntactic pattern.
5. The forms of tenses of the two translations used by translators are different. In datum 34 *surah Al-Anbiyaa’* (21): 105 for example, Sahih International translation uses present perfect tense “We have already

written in the book [of Psalms]”, while Abdullah Yusuf Ali’s translation uses past tense “We wrote in the Psalms”. The forms of the tenses of the two translation of Al-Qur’an cause a different syntactic pattern.

6. The styles of grammar of the two translations used by the translators are different. Sahih International translation uses modern grammar, while Abdullah Yusuf Ali’s translation uses archaic (old) grammar. In datum 14 *surah Al-Maidah* (5): 110 for example, Sahih International uses past tense consists of “you spoke to the people”, while Abdullah Yusuf Ali’s translation uses past tense “thou didst speak to the people”. Although the two translations use past tense, yet Sahih International translation uses verb phrase “spoke” while Abdullah Yusuf Ali’s translation uses verb phrase consists of auxiliary “didd” and verb “speak”. The styles of grammar of the two translations of Al-Qur’an cause a different syntactic pattern.
7. The positions of the phrases of the two translations used by the translators are different. In datum 27 *surah Al-Muzzamil* (73): 20 for example, Sahih International translation uses proposition phrase “of the Qur’an” in the last phrase, while Abdullah Yusuf Ali’s translation uses preposition phrase “of the Qur’an” in middle phrase. The positions of the phrases of the two translations of Al-Qur’an cause a different syntactic pattern.



8. The selections of words of the two translations used by the translators are different. In datum 31 *surah Al-Maidah* (5): 8 for example, Sahih International translation uses verb phrase “register us among the witnesses”, while Abdullah Yusuf Ali’s translation uses verb phrase “write us down among the witnesses. The word “register” and “write” of verb phrase can change syntactic pattern of the verb phrase. If a translator uses the word of “register” so that the translator does not need to use an adjective “down” after pronoun “us”. If a translator uses the word “write” so that the translator needs to use an adjective “down” after pronoun “us”. The selections of words of the two translations of Al-Qur’an cause a different syntactic pattern.
9. The additions of phrase of the two translations used by the translators can make a syntactic pattern to be different. In datum 5 *surah Al-Mu’minun* (23):78 for example, Abdullah Yusuf Ali’s translation adds noun phrase “the faculties of” after preposition phrase “for you”, while Sahih International translation does not add it. The additions of phrase of the two translations of Al-Qur’an cause a different syntactic pattern.
10. The additions of word classes of the two translations used by the translators can make a syntactic pattern to be different. In datum 4 *surah Thaaha* (20): 13 for example, Sahih International translation adds a conjunction “And” in the beginning of the sentence, while Abdullah Yusuf Ali’s translation does not add it. The additions of word classes of the two translations of Al-Qur’an cause a different syntactic pattern.

11. The number of word classes of the two translations used by the translators can make a syntactic pattern to be pattern. In datum 2 *surah Al-A'raaf* (7): 204 for example, Sahih International translation uses two conjunctions “So” and “when” in the beginning of the sentence, while Abdullah Yusuf Ali’s translation uses one conjunction “When” in the beginning of the sentence.

The researcher stresses that this analysis used the English translation of verses of Al-Qur’an by Sahih International and Abdullah Yusuf Ali only, not the interpretation of the Holy Qur’an. The English translations are used as media to analyze syntactic pattern thus the researcher and the readers of this research will be able to increase their knowledge in a larger and more extensive sector. The researcher has no intention to reach interpretation field since he knows so well that his knowledge and ability is still far from becoming a Qur’an interpreter.